



THE SOCIAL STUDIES



A PERIODICAL
FOR TEACHERS AND ADMINISTRATORS

VOLUME LII, NUMBER 6

NOVEMBER, 1961



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Contents

As the Editor Sees it	202
Evaluation in the Social Studies of the Elementary School	<i>J. D. McAulay</i> 203
Party Platforms and Public Education	<i>R. J. Brown</i> 206
An Analysis of Social Studies	<i>L. J. Alilunas</i> 210
International Understanding	<i>F. T. Arone</i> 218
The Inca Garcilaso and the Foundations of Hispanic America	<i>Otto S. Marx</i> 220
Psychosis and Social Structure: Views on Some Current Aspects of Sociological Research	<i>E. H. Mizruchi</i> 225
The Teachers' Page	<i>Hyman M. Boodish</i> 228
Instructional Materials	<i>Irwin A. Eckhauser</i> 232
Book Reviews and Book Notes	<i>David W. Harr</i> 233
Current Publications Received	240

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As the Editor Sees It

We know a man whom we can best describe as a "professional taxpayer." That is to say, he is very conscious of the taxes he pays, especially locally; likes to complain of the way they are used, especially if he hears of a schoolteacher with a fur coat or with plans for a trip abroad; and in general never misses an opportunity to make the point that public employees are working for *him*, at *his* expense. Needless to say, he expects efficiency, economy and no foolishness. He himself is a bank official, and so represents the hard-working, competitive world of free enterprise. He feels that he and others like him support a vast army of public employees and pensioners who live a life of ease and have no regard for the taxpayer's burden.

This man is unquestionably a capable banker; he knows his business thoroughly and is keen at it. But we think he is basically ignorant of the facts of social economics, and that many other businessmen are equally so. They need to think things through more carefully. If we were to attempt to re-educate this man (a thankless task), we would concentrate on two or three points.

In the first place, we would attack his thesis that public employees are a class apart, being supported by the "real" workers, the businessmen. We would consider as examples two of the most numerous groups of public workers — policemen and teachers. Both are paid from taxes. This tends to make them a kind of parasitic class in the eyes of our friend. We would like to ask him to consider the alternative of having their services provided by private enterprise. Even he concedes the services are necessary. And even he must concede that a system of private police forces, or of private schools, exclusively, would be uneconomical, inefficient and generally impossible. Historically this was actually the case, and is the reason why these services were made a public charge. Yet by our

friend's reasoning, policemen and teachers, by being employed by all the people instead of by some of them, lose status. They become his dependents.

We think it is equally sound economics to say that he and his associates are also the taxpayers' dependents. Without the community's patronage, his bank would fail. So would any other private enterprise. In fact, the need for their existence must be less than that for police or for schools, or society would long ago have made them public services. In a free society, we put in the hands of the state only those functions which are so vital that they cannot safely be left to the vagaries of competition for profit.

We would further remind our friend, when he rants against rising taxes, waste in the schools, frills and so on, that the same charges can be made with equal reason against management and labor in private business. Tremendous salaries, fat expense accounts, unneeded personnel, wasteful junkets to promote this and that, and payola of all kinds — these are business and labor commonplaces. "But the taxpayer doesn't foot the bill," our friend says. "Then who does?" we ask. "Is there any difference between the body of taxpayers and the body of consumers? And isn't the cost of waste in business passed on to the consumer?"

In short, we feel that the supposed distinction between public and private expenditure and economy is an imaginary and emotional one. We would strongly support any movement that would condemn with equal fervor any waste or inefficiency in private enterprise and in public administration. For there can be no question that the cost falls on the back of the common citizen in either case. No one believes more strongly in the capitalist system than we do; we would merely like to be considered a part of it.

Evaluation in the Social Studies of the Elementary School

J. D. MCAULAY

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A survey on classroom evaluation practices was made of 300 elementary school teachers grades four to six. The survey indicated that arithmetic was tested most frequently, spelling took second place, science third, language arts fourth, music and physical education tied for fifth place. Social studies, with art, was seldom if ever evaluated in the classroom. Twenty-eight teachers of the 300 surveyed indicated they had never given tests in the social studies nor attempted an evaluation of that content area. Realistically it should be that area of the curriculum most frequently evaluated.

There would seem to be four tools for evaluating the social studies: the standardized test, the weekly and semi-weekly quiz, the unit test and incidental evaluation.

STANDARDIZED TESTING

It would be profitable if the classroom teacher would spend a few dollars of her incidental equipment fund to purchase a package of good standardized social studies tests at the beginning of the school year. To give the tests at the beginning of the year will help her determine the children's social studies background in skills and information. The results from such standardized testing can give her some indication of how she should plan the social studies for the school year. If the results indicate the children lack certain essential skills and information, the teacher can select particular units to meet these needs and deficiencies.

If the children are above the national average in the results, the teacher can plan to cover a greater number of units and enrich

them accordingly. A standardized test, given at the beginning of the school year, can help the teacher chart her yearly program for the social studies.

There are some good social studies tests on the market today selling at a reasonable price. Level 4 of the Cooperative Test Division is most applicable for the fourth, fifth and sixth grades. It would seem to measure adequately understandings and abilities to read and interpret social studies material such as maps, graphs and the printed word. Observing relationships among basic facts, trends and concepts is also measured. The material for this particular standardized test is drawn from social studies content common in the fourth, fifth and sixth grades. The National Achievement Test, form A, grades four to six, gives some indication of the child's achievement in understanding human relations, life situations, social problems, products and peoples and the meaning of events. The Progressive Tests in social and related sciences, Parts one and two Elementary Battery Form A, for grades four to eight, evaluate the American heritage, people of other lands and times, geography and the basic social processes. Unfortunately there are no standardized social studies tests, suited particularly for the primary grades, one, two and three.

THE DAILY EVALUATION

The children should expect an evaluation in the social studies at least twice a week but preferably more often. This might be verbal, such as a quick evaluation at the conclusion of the social studies period or a quick account

of what is to be accomplished in today's social studies period based on what was completed yesterday. A weekly evaluation might come on the Friday afternoon when the teacher and the children discuss what was accomplished in the social studies during the week, what plans should be developed for the following week and how the work for the following week might be improved on the basis of present accomplishments.

But the evaluation may be written on the day following a field trip to a local mill or factory. The teacher might ask the children to quickly list on narrow sheets of paper passed down the aisle, three ways in which the factory or mill helps the community. The children may be planning to have a child from Latin America visit the class from another grade to describe the games played in his country. Again the teacher may ask each child to list on a sheet of paper three things he would do to help a child from another country feel at home in the class. Thus the teacher might secure an immediate evaluation of attitude development.

Some of the daily quizzes should have the surprise element, some should be routine and expected. The quiz is to gather and knot small areas of learning in the social studies. It is a short pause to summarize a skill, a fact, an attitude, an appreciation, and to calculate the next step to be taken in the learning procedure.

THE UNIT TEST

The unit test should evaluate the completed unit. Its chief purpose is to determine how successfully the objectives of the unit have been achieved; how thoroughly they have been accomplished and completed. If one objective of the unit was to "develop an appreciation of the interdependence of national regions," then the unit test should determine if such an appreciation has been secured by the children.

The unit test should emphasize that area of the unit which has been stressed. If fifty per cent of a unit on Canada had been devoted to an understanding of that nation's government, then a similar proportion of the unit

test should be devoted to this topic. For the slower or below-average student the knowledge that the unit list is to be given is most beneficial. The announcement of a coming test motivates the learning and activity of the slow child. For the average student the taking of the test is most beneficial and for the gifted child the return of the corrected test is of most advantage. Thus the children should know approximately a week in advance that the unit test is to be given. The test should be given under the most favorable of circumstances, preferably in the middle of the morning. No interruptions should be allowed. If at all possible the test should be graded that evening and returned to the children the following day. Once the test has been returned the teacher should go over the questions with the class. If the unit test is thus organized, all ability groups will benefit.

A good social studies unit test should have variety in the type of questions given. For the second grade a unit test should have three types of questions—a completion question and an essay question (such as, "tell one way the farmer helps us") and perhaps simple recall questions. A third and fourth grade should have a fourth type of question added, perhaps multiple choice. Fifth and sixth grade children should have five types of questions on the unit test. Matching questions might be the fifth type added. Alternative response questions have no place on a social studies test. The content of the social studies is never sufficiently certain to be valid or reliable as material for alternative response questions.

Too often unit tests for the social studies emphasize facts and memorized knowledge. Too often the test does not evaluate the child's awareness of the social problems he has attempted to solve during the unit, nor does it weigh the attitudes and appreciations, the social behavior he has acquired during the progress of the unit. Such learnings are often felt to be too intangible to measure by a unit test.

Often the essay question can partially determine if the child can think through a social

problem. By transposing the same social problem discussed through the unit to a different framework the teacher can roughly gauge the child's development and growth in understanding of this particular unit. If the fourth grade had discussed, during the Thanksgiving unit, why the Pilgrims left comfortable England and settled in the wilderness of America, the question based on the unit test might be "man is trying very hard to visit the moon or one of the planets. Tell why you think he wants to leave this beautiful earth to visit a strange, different and perhaps very dangerous place in space."

The attitudes and appreciations and social behavior, learned through the unit, might be evaluated through sociodrama. Perhaps the sixth grade, in its study of Latin America, has discussed the deep poverty of most of the population. Then the children might be asked to illustrate spontaneously, as part of the unit test, how American tourists should behave when visiting a particular Latin American country. Another group of children might personify a United States Government trade commission conferring with a group of Brazilian coffee plantation owners. The teacher might call on other children to indicate, by a sociodrama, how they would build better relations with the illiterate of Latin America.

Through such methods the teacher can determine if those attitudes, appreciations and behavior, set out in the objectives of the unit, have been achieved.

INCIDENTAL EVALUATION

The teacher should be evaluating, continually, the process and progress of the social studies unit. Perhaps one of the objectives of the unit is to increase cooperation among the children. Thus early in the development of the unit, she might observe, during a social studies period, a particular group of

children. On a sheet of paper, headed with the names of those children in the group, she might briefly note the weaknesses and strengths of their cooperativeness. This note is filed. Several days later she would repeat this process, then compare her notes. Thus she can determine how effectively those children are learning to cooperate. Such a procedure may also be applied to the progress of the individual child. Acquiring more efficient work habits might be one objective of the unit. The teacher, heading a sheet of paper with the name of a particular child, may observe the work and study habits of that child during a social studies period, listing favorable and unfavorable actions. This procedure would be repeated for the same child, and other children, several times during the unit. The teacher would thus evaluate during the progress of the unit, the success or failure of that particular objective.

Work projects must also be evaluated. As the year progresses, are the murals for the social studies becoming more creative, more enriched, more sympathetic? Are the maps becoming more exact, more informative, more scientific? Is the research wider, deeper, more concentrated? Are the children becoming more enthused, more alert, more informed concerning the problems centered in the social studies? Are they searching for social studies materials outside the classroom, with less motivation from the teacher? Are they organizing and planning their social studies projects with less direction from the teacher?

Evaluation is the key to successful social studies teaching. Without it the social studies is without a rudder, without a compass. Of such evaluation the alert and professional teacher will be constantly aware. Always she will say to herself, "How could I improve on this unit—what weaknesses in this unit must I correct in the one that follows?"

Party Platforms and Public Education

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I

There is no direct mention of education in the Constitution of the United States. Historically, the major responsibility for providing tax supported school facilities has been assumed by state and local governments. Our national political parties, however, have not ignored school issues; nor have they contended that problems of education should be the concern of only the state and local units of their organizations. Since the Civil War, for example, the national platforms of the two major parties have contained statements concerning education more frequently than they have omitted reference to this topic. School problems have also received more than superficial attention from "third parties" in American history.

The analysis of national party platforms provides an indication of the role of education in American political history. This procedure has one serious limitation. The comprehensive nature of the major American political parties dictates a position of compromise on many public questions. Party pronouncements on controversial issues, therefore, are often vague.

In spite of this limitation, party platforms do reflect political trends and can indicate the issues that are paramount in the minds of the people. Professors Kirk H. Porter and Donald B. Johnson, in the preface to their 1956 compilation of national party platforms, state that "... platforms are one indication of the predominant forces in operation during any election year and a statement of the issues which individuals representing these forces believe to have the greatest popular appeal. In this sense, they are one barometer of opinion in American political history."¹

National party platforms, to the extent

that they are reliable instruments for indicating popular opinion relative to predominant forces, reveal that education has occupied a place of significance in the political history of the United States.

Two education issues have received most attention in the party platforms. One of these, for purposes of identification, can be referred to as the church-state relationship in education. The other relates to the increasing role of the national government in the support of education.

II

The attempt to develop a satisfactory relationship between public education and sectarian religious instruction frequently has become involved in partisan political struggles. This was true in the national election in 1876, the first year in which the major parties referred to a specific educational issue in the national platforms.²

The two major parties, and the Prohibition Party, have been explicit in their statements of support of what they refer to as separation of church and state in education. However, the parties have not considered the issue equally significant and crucial.

The Republican Party platform in 1876 referred to the public school systems of the states as "the bulwark of the American republic," and called for an amendment to the Constitution of the United States that would forbid the application of public funds or property for the benefit of any school or institution under sectarian control. This should be done, the platform stated, with a view to the security and permanence of the public school systems.

The Democratic Party platform of the same year referred to this as a "false issue" that would enkindle sectarian strife. The platform then indicated the Party's resolve

to maintain the public school systems of the states "... without partiality or preference for any class, sect or creed, and without contributions from the treasury to any." The Democrats claimed that "Reform" was the real issue in the campaign of 1876 and charged the Republicans with attempting to smother it by introducing the education issue.

In 1880 the Republicans again indicated their concern about the relationship between church and state in education. Their platform called for a constitutional amendment that would forbid state legislatures from making a law respecting the establishment of religion and prevent the appropriation of public funds for the support of sectarian schools.

The Democratic platform in that year reiterated the Party's belief in separation of church and state and called for the common schools to be fostered and protected.

The Republican platform in 1884 did not refer to the issue. The Democrats, however, again expressed adherence to the principle of separation of church and state and called for "... the diffusion of free education by common schools, so that every child in the land may be taught the rights and duties of citizenship."

The Republican platform in 1892 indicated the Party's approval of all agencies and instrumentalities contributing to education. The platform insisted upon "the fullest measure of religious liberty," and expressed opposition to any union of church and state. The Democratic platform recommended that the states make liberal appropriations for the support of public schools. The platform continued:

Freedom of education, being an essential of civil and religious liberty, as well as a necessity for the development of intelligence, must not be interfered with under any pretext whatever. We are opposed to State interference with parental rights and rights of conscience in the education of children as an infringement of the fundamental Democratic doctrine that the largest individual liberty consistent with the rights of others insures the highest type of American citizenship and the best government.

Since the election of 1892, the platforms of the two major political parties have not made direct reference to the issue of "church and state" as it related to education.

The Prohibition Party has considered this issue particularly significant. In their 1872 platform, the Prohibitionists declared that "... the fostering and extension of common schools, under the care and support of the State ... is a primary duty of a good government." In the next election, their platform called for provisions in national and state constitutions, and for legislation, in support of a system of free public schools, providing universal and compulsory education for all youth. The platform advocated the use of the *Bible* in public schools—"... not as a ground of religious creeds, but as a textbook of purist morality." This was repeated in many later platforms. The platform then called for the separation of public schools and their supporting funds from the control of every religious sect.

Nine Prohibition Party platforms after 1876 expressed support of the doctrine of separation of church and state in education. In 1920 there was a demand for compulsory education in the English language, "... which, if given in private or parochial schools, must be equivalent to that afforded by public schools, and be under state supervision." In 1924, the Party favored "... compulsory attendance in our public schools."

It is probable that the issue of church-state relationships in education will become more involved in partisan politics in the years of the immediate future. In three significant cases in the past fifteen years the United States Supreme Court has rendered decisions that helped define constitutional provisions relative to the issue.³ The decisions have stimulated much public debate. The controversy over proposals for increased national government appropriations for education also has become involved in this issue. As these proposals are promoted more aggressively the debate over the relationship between church and state in education is apt to become more prominent politically. National political parties in the past have recog-

nized that the issue was a matter of concern in the minds of the voters.

III

The two major parties have acknowledged that the states have primary responsibility for the support and control of education. At the same time, the platforms of both parties have advocated principles that, when adopted, increased the role of the national government in education.

The Republican platform in 1888 suggested that the national government had some education responsibilities. It recommended that "... the State or Nation, or both combined, should support free institutions of learning sufficient to afford every child growing up in the land the opportunity of a good common school education."

During the past forty years specific proposals for national government activity in education were written into almost every Republican national platform. In 1920 there was a demand for federal aid for vocational and agricultural training. In the next presidential election the Party pledged itself to adequate appropriations for vocational education and suggested the creation of a cabinet post of education and relief. They also supported provisions for the education of the alien. In 1944 the platform cited Republican Party support of veterans' legislation which included benefits for education and vocational training. The same platform declared that the educational progress of the farm family "must be a prime national purpose."

In 1952, rather than proposing further activity by the national government in education, the Republicans declared that our traditional system of popular education has always rested upon the local communities and the states. It added, "We subscribe fully to this principle." Four years later the platform plank on education revived the demands for greater national government participation.

The Republican Party platform in 1956 cited the educational activities of the Republican national administration during the preceding four years. The Party noted the creation of the Department of Health, Education

and Welfare; the activities of the White House Conference on Education; the development of a program of federal assistance in building schools; and the proposal for a study of the problems in education beyond the high school. The platform then called for federal assistance to help build facilities to train more physicians and scientists, and promised to continue, and expand, "the Republican-sponsored school milk program."

The Republican platform expressed the Party's acceptance of the Supreme Court decision concerning the progressive elimination of racial discrimination in publicly supported schools. The continuance of the "exchange-of-persons" programs between free nations was also supported.

The Democratic Party during the same period of years was equally concerned about the role of the national government in education. In 1920, the platform cited the accomplishments of the preceding Democratic administration, noting in particular the passage of the Smith-Lever Act concerning agricultural education. The same platform stated:

Co-operative Federal assistance to the states is immediately required for the removal of illiteracy, for the increase of teachers' salaries and instruction in citizenship for both native and foreign-born; increased appropriations for vocational training in home economics; re-establishment of joint Federal and state employment service with women's departments under the direction of technically qualified women.

The 1924 and 1928 Democratic national platforms recognized state responsibility for education, but indicated that the federal government should offer the states counsel, advice, and aid for the improvement of schools.

In 1940, the Democrats proclaimed the educational values of the National Youth Administration and the Civilian Conservation Corps. They promised increased appropriations for research and extension work in land-grant colleges and for expanded vocational training. The 1944 platform stated: "We favor Federal aid to education administered by the states without interference by the Federal Government."

The Democratic platform of 1948 expressed pride in the conception, development, and administration of the GI Bill of Rights. Adequate financing for the school lunch program was favored, and the Party pledged itself to the early establishment of a national science foundation. The platform contained a plank supporting a three hundred million dollar national government appropriation to assist states in meeting their educational needs.

Shared responsibility between the states and the national government in education was recognized by the Democrats in the 1952 presidential elections. The Party supported federal aid for medical education, continued vocational training, an enlarged school lunch program, and scholarships for higher education. However, the platform added, "The Federal Government should not dictate nor control educational policy."

The 1956 platform pledged the Democratic Party to work for federal financial assistance to states and local communities to build schools and to support the education of many special groups. The platform did not directly endorse the Supreme Court desegregation decision. It stated that the Party would continue efforts to eliminate illegal discrimination of all kinds concerning "full rights to education in all publicly supported institutions."

These demands by both parties for increased national government activity in education frequently related specifically to vocational education. The first reference to this topic was in the 1908 Democratic platform. It called for extension of agricultural, mechanical, and industrial education. The Democrats favored "... the establishment of district agricultural experiment stations and secondary agricultural and mechanical colleges in the several States." The Democratic platforms of 1916, 1920, 1924, 1940, 1948, and 1956 had planks relating to national government participation in vocational education.

The Republicans in 1916 declared that they favored vocational education. Their platforms of 1920, 1924, 1928, and 1944 also referred to the topic.

References to education in the platforms of minor parties have been frequent and, in general, have been in support of the principle of public, tax supported, schools. Indeed, they have usually called for the protection and expansion of public education.

It was noted earlier that the Prohibition Party often advocated the separation of church and state in education. The relationship between prohibition and public education also received repeated attention in the platforms of this party. In 1884 the platform expressed concern about a proposed bill to distribute among the states, for educational purposes, the revenue derived from "the liquor traffic." The platform claimed that, rather than aiding education, the sale of alcoholic beverages resulted in the neglect of education. In the Prohibition platforms of 1900, 1944, and 1956, there were references to the need of public education to combat the evils of alcohol.

The various socialist parties usually advocated expansion of the public education system. The Social-Labor Party in 1892, for example, listed as a "Social Demand," compulsory education for children under fourteen years of age including "... public assistance in meals, clothing, books, etc., where necessary." Frequently they called for increased national government appropriations for education. Such a proposal was in the 1952 Socialist Workers platform which advocated a "Federal education program to guarantee a college education for all youth." These parties often claimed that public education was controlled by Capitalists. The 1904 Socialist platform, for example, charged that propertied interests completely controlled the universities and public schools. The abolition of racial discrimination in public education has been a demand in most platforms of the socialist parties since 1920.

The Liberty Party of 1844 and the Greenback National Party of 1884 included in their platforms statements in support of general education. The Progressive Party in 1948 and 1952 favored an expanded federal government education program, maintenance

of the principle of separation of church and state, elimination of minority group discrimination in public education, and expanded educational services.

The States' Rights-Dixiecrat Party of 1948 objected to the growing national government control of schools, and expressed support of the principle of the separation of the races.

A few minor parties have sought to limit education to certain groups. The American Party of 1888, for example, proposed that no language except English be taught in the public schools. Vocational education for American citizens "thus fitting them for the places now filled by foreigners"—was a part of the platform. One of the most famous third parties, the Populist Party, made no reference to education in its platforms.

V

The belief that school issues traditionally have been kept separate from partisan poli-

tics is not supported by the statements in the national party platforms. The documents indicate that for almost a century controversies concerning education have been among "the predominant forces in operation" during election years. The platforms also reveal clearly that certain questions relating to public education—What should be the relationship between public education and sectarian religion? What should be the role of the national government in education?—traditionally have transcended politics at the local and state level.

¹ Porter, Kirk H. and Johnson, Donald B., *National Party Platforms, 1840-1956*, University of Illinois Press, 1956, page vii.

² The platforms analyzed in this study are those included in Porter, Kirk H. and Johnson, Donald B., *National Party Platforms, 1840-1956*. Specific pages are not cited because the political party and the year are indicated in each reference to a platform.

³ *Everson v. Board of Education* (1947) 330 U.S. 1; *Illinois ex rel. McCollum v. Board of Education* (1948) 333 U.S. 203; and *Zorach et al. v. Clauson et al.* (1952) 343 U.S. 306.

An Analysis of Social Studies Content In the Middle Grades

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In her analysis of nine different series of social textbooks for elementary schools,¹ Wilhelmina Hill, Specialist for Social Science in the U. S. Office of Education, has reported that intermediate grade texts show more variation than primary grade texts because of the lack of uniformity in the social studies curriculum for these grades. Her analysis shows that the fourth-grade texts generally deal with type lands, such as cold lands, dry lands, hot wet lands, mountain lands, etc. and the life of the people in those lands. Most of the fifth-grade texts deal with the history and

geography of the Americas, including the United States and other countries of North and South America. The sixth grade textbooks feature the Old World, with the major emphasis on Europe.

Of the social studies textbooks for the middle grades, the sixth grade texts show the greatest variation in content. The author of the present article has analyzed nine sixth grade social studies textbooks, all of them published since 1950. The following table gives the range of attention, in terms of pages, to the topics which are listed.

SIXTH GRADE SOCIAL STUDIES TEXTBOOKS

TOPIC	A*	B*	C*	D†	E†	F*	G*	H†	I†
How Early Mankind Lived (Pre-historic Times)	11	13	0	4	14	17	0	2	7
Egypt, Past and Present.....	29	14	8	2	10	14	4	3	2
Other Nations of the Near East, Past and Pres.	23	38	18	17	39	28	18	12	24
Greece, Past and Present.....	25	17	23	1½	20½	54	11	3	4
Italy, Past and Present.....	27	29	29	5	21	56	8	8	5
Europe in the Middle Ages.....	39	21	45	0	43	28	0	1	10
Spain and Portugal.....	8	19	4	7	16	10	7½	6	9
France	10	30	11	32	4	24	18	9	6
Switzerland	4	8	2	2¼	0	7	4	2	0
Austria	4	4	3	3	1	7	2	2	0
Germany	8	19	6	14	11	14	18	6	4
Belgium	2	6	4	6	3	2	2	2	0
The Netherlands	4	11	5	4	2	8	2	5	10
The British Isles.....	21	20	21	18½	30	22	20½	14	26
Ireland	2	4	3	1½	0	½	3½	2	0
Denmark	3	4	1	4	0	8	2	3	1
Norway	3	6	3	4	0	8	1½	4	1
Sweden	3	5	2	5	0	8	1½	5	3
Finland	1	3	½	3	0	½	1½	2	0
The Soviet Union.....	17	23	17	33	15	17	38	34	22
Poland	7	6	3	5	2½	2	4	½	2
Czechoslovakia	3	4	3	4	0	1	4	2	½
Hungary	3	3	2	4	0	2	2½	2	0
Rumania	2	1	1	4	0	½	2	2	0
Yugoslavia	2	1	1	4	0	2	4	2	½
Bulgaria	1	½	½	4	0	½	1	½	0
Albania	1	1	0	2	0	0	½	½	0
India	8	18	27½	6	30	13	11	18	21
Pakistan	2	¼	½	1	½	½	2½	1	1
Afghanistan	1	0	2	½	5	0	1	1	0
Ceylon	1	1	1½	½	2	½	1	1	½
China	11	23	31	29	29	29	23	20	26
Korea	1	0	2	3	3	½	1	1	1
Burma	1	2	1	1½	0	½	3	2	1
Thailand	½	½	½	3	0	0	2	1	½
Indo China	½	1	1	1½	1	0	1½	1	1
Malaya	½	4	½	2	1	0	4½	2	½
Japan	10	11	13	15	14	13	14	6	13
Philippines	2	4½	4	½	½	0	8	3	½
Indonesia	3	2½	3	4	1	0	3½	5	½
Australia	8	5½	11	7	½	9	15	12	3
New Zealand	½	½	1	1½	½	1	4	3	½
Africa	11	12	23	25	15	0	22	30	8
Union of South Africa	3½	2½	2½	4	0	2	5	4	0
Rhodesia	½	1	0	1	0	0	½	1	0
Kenya	2	½	½	½	0	0	½	1	0
Belgian Congo	1	2	½	3	3	0	1	2	0
Gold Coast and Nigeria	1	1	½	½	0	0	0	2	0
Liberia	1	1	½	2	0	0	0	0	0
Sudan	0	1	½	1	0	0	2	1	0

*Unified (Geography and History Textbooks)

†Geography Textbooks

‡History Textbooks

The sixth grade social studies textbooks which this writer has examined describe more than fifty geographical areas. In their study of the Old World, they deal with continents, countries, and colonies in a coverage of a very wide range of topics both in space and time. Nearly all of them give some attention to the life of early mankind in pre-historic times. They give considerable attention to ancient civilizations, such as those of the

Egyptians, the Greeks and Romans, and to medieval European life. They stress Western European geography and history more than they do Central and Eastern European geography and history. They describe in greater detail such countries as the British Isles, France, Germany, and the Soviet Union.

They stress Asia less than they do the European continent. In their descriptions of the Far East, they deal mainly with China,

India, and Japan. They give less emphasis to the continent of Africa. The textbooks show a wide variation in the way they deal with the countries and colonial areas of Africa.

Middle grade children who use these textbooks are exposed to a multitude of historical and geographical terms which average American adult citizens would find strange and confusing. The textbooks are lacking in agreement on a good basic glossary of names, events, and places. The textbooks include far too much vocabulary that is too esoteric for middle grade children and which induces verbalism rather than genuine social studies understanding.

One textbook has an assortment of terms which include the following: Amritsar, Cas-sava, Dar es Salaam, Irrawaddy, Jamshedpur, Kalgoorlie, Lodz, Matadi, Novosibirsk, Oporto, Piraeus, Szczecin, Tihwa, Urga, Wroclaw, Yaks, and Zagreb. Another textbook includes these: Aleppo, batik, Cham-orros, durra, Ghats, Haarlem, Igorots, Kabul, Peloponnesus, Swaziland, Ulan Bator, and Xerxes. Another textbook confronts middle grade children with these terms: Asoka, Byzantine, Comenius, Dauphin, Fugiwara, Gustavus Vasa, Harun-al-Rashid, Kaaba, Jutes, Muezzin, Shoguns, Ujiji, Vladimir, and Yermak. Etruscans, Guptas, Seirites, Maoris, Rig-Veda, Timbuktu, and Visigoths—these are some words found in a sampling of other sixth grade social studies textbooks. How many of these words can you identify?

An examination of these social studies textbooks points up the fact that the sixth grade social studies content program is "too jammed." There are too many countries and too many strange names, places, and events for eleven and twelve-year-olds to comprehend during a single school year. The textbooks show in their content the basic curriculum problem: to reduce the social studies content for eleven and twelve year-olds to more manageable dimensions in terms of space and time. In light of current knowledge about children's mental and social development, the sixth grade textbook situation calls for a fundamental curriculum re-

organization—better content selection to rescue sixth graders from the "social studies textbook whirl."²

The author of this article has made a study of sixteen state education department bulletins (most of them published since 1950) which relate to social studies content in the elementary grades. There is substantial agreement among them concerning the study of type lands and peoples (relative to community living) for the fourth grade level. There is some variation with respect to curriculum recommendations for grade five, although the general pattern is the study of life in the United States from the geographical and historical point of view. The greatest variation in these curriculum guides appears at the sixth grade level.

These bulletins represent states in all the regions of the United States. They are called handbooks, guides, bulletins, and courses of study. Their outline of social studies content for the middle grades appears under various titles: "areas of interest," "theme sequence," "units," "unifying experiences," "areas of study," and "units of work."

At the sixth grade level, the curriculum publications of the various state education departments reflect these three content patterns: The study of the Americas, including the United States, a very broad coverage of Old World lands, and a more selective study of regions and countries.

States in which social studies outlines, guides, and courses of study emphasize the study of our neighbors in the Western Hemisphere, including Canada, Mexico, Central and South America in their sixth grade social studies programs are Colorado, Kansas, Maine, Missouri, New Hampshire, South Carolina, and Wyoming. States in which social studies outlines, guides, and courses of study emphasize Old World lands in their sixth grade social studies programs are Arizona, Arkansas, Kentucky, Mississippi, New Mexico, New York, Nebraska, North Dakota, and Wisconsin. States in which social studies outlines, guides, and courses of study emphasize the Old World lands but which recommend more carefully selected

regions and countries for study in their sixth grade social studies are Arizona, New York, North Dakota, and Wisconsin.

In general, while the state education department publications give theoretical expression of the need to relate learning experiences to the growth and development of children, in actuality, they take middle grade children too suddenly and too far away from their immediate surroundings of the home, school, local community, and state. The here-and-now emphasis of the primary grades tends to be lost sight of in the vastly widened horizons which confront eleven and twelve year old boys and girls in the outlined scope and sequence of content in the social studies, especially in the sixth grade. The majority of these publications load their sixth grade social studies content outlines with the "far away and long ago" approach. They appear to be too anxious to "cover" all the regions of the world.

One publication,³ prepared by the Bureau of Elementary Curriculum Development of the New York State Education Department, seems somewhat unique in its caution that not all important regions or countries in the various continents can be included in a single year's program. There is this statement: "It is believed that too many studies, hastily developed, will not meet the needs of children in understanding their world neighbors as well as a program of carefully selected regions, illustrating differentiated geographical environments and varied cultures which are broadly developed. It is expected that each region selected for study by a school system will be developed in some detail and that emphasis will be placed upon likenesses and differences, not only among the regions themselves, as contrasted with similar regions in the United States, but also between each of them and the child's home region."⁴

Another publication,⁵ prepared by the Colorado State Department of Education, recommends the study of history and geography of South America for sixth graders in Colorado schools and the shifting of the geography and history of the Old World to the seventh grade. The claim is made in the publica-

tion that the single cycle of presentation provides more continuity and that it is better to advance the study of the Old World a year since it has been difficult for sixth graders.

The publication of the North Dakota Department of Public Instruction⁶ has recommended the reduction of the scope of the sixth grade social studies program to the study of two continents, Europe and Africa, and has suggested that the areas of Asia and Australia be assigned to the seventh grade. The publication on the scope and sequence of the social studies,⁷ issued by the Wisconsin State Superintendent of Public Instruction, has recommended that two continents, Europe and Asia, be the themes for the sixth grade, and that the study of the people of Latin America, Africa, Australia and the Pacific Islands be the themes for the seventh grade.

The South Carolina report on the social studies⁸ has placed as the focus for the sixth grade the study of the Americas and for the seventh grade it has proposed this organizational theme: *Life in Countries Which Have Most Influenced the Development of the United States and Countries in Which the United States is Currently Most Interested.*

So far, the author of this article has analyzed social studies content in the middle grades as the content has been reflected in the published textbooks and in state education department guides. There is little doubt that textbooks and state education department guides continue to be very important in influencing the organization of the social studies curriculum. Still another way of finding out what the central tendencies are in the middle grade social studies is by checking surveys reported in textbooks on the teaching of the social studies in elementary schools, yearbooks, and journals which feature writings on the elementary school social studies.

Such textbooks as those by Wesley and Adams,⁹ Preston,¹⁰ Jarolimek,¹¹ and Michaelis¹² point to the lack of a common scope and sequence for the social studies in the middle grades.¹³ For the fourth grade, type lands are selected to illustrate ways of living in communities that are in different world

regions. United States geography and history are usually studied in the fifth grade, and, in some programs, there is also some treatment of the other Americas (Canada and Latin America). But in the sixth grade social studies is a potpourri of geography and history covering the continents of South America, Europe, Africa, and Asia.

At the beginning of the twentieth century, the historians had virtually a monopoly in the determination of what American children in the middle grades studied about human relationships. The "social studies" were nonexistent then as a pedagogical term. What children studied was not "social studies" but mainly history. The history studied was: Biographies of historical characters, Grade IV; Greek and Roman history to 800 A.D., Grade V; Medieval and Modern history, Grade VI.¹⁴ In that era, the selection of social studies content was determined by what John McGill calls the logical approach (history and/or geography) rather than the psychological (the needs of boys and girls) or the sociological approach (social functions and areas of living).¹⁵

Social changes after World War I brought about the introduction of the term, "social studies," to indicate a broader study of human relationships. New patterns in the selection of elementary school social studies content emerged in the period between the end of World War I and World War II. A study by Charles Turner¹⁶ has described them. One pattern was the development of the study of type lands in grade four. Another was the trend to place the geography and history of the United States, with some attention to the rest of North America in grade five. The history of ancient civilization remained in grade six, but, in grade six, there was also placed the geographical study of Asia, Europe, Africa, and Australia. A new trend, noted after 1925, was the appearance of general social studies courses which were not formal geography and history but those which emphasized the sociological approach. They were based upon the study of man's fundamental needs, such as transportation, communication, inventions, industries, the

arts, government, etc. By 1937, there was a conspicuous lack of uniformity in the placement of these topics in grades four, five, and six.

Increasingly, during the past two decades, the problem of selection of content has become more complicated not only because of the social studies subject matter proliferation (that is, the widening scope of geographical and historical areas of study), but also because of the curriculum innovations which challenge the separate subject or the combined subjects approach (correlation). These innovations, integration (the study of areas, practices, and problems of life), and fusion (no subject boundaries), influence not only methods of study but seek to shape the social studies scope and sequence in the middle grades.¹⁷ Such approaches were formerly limited to the primary grades, where they dominate the organization and instruction of the social studies. Subject matter organization, however, still holds sway in the middle grades.

What do specialists in the elementary school social studies and in the elementary school curriculum think the social studies content should be in the middle grades? In his study,¹⁸ Robert N. Burress has summarized the opinions of forty educators who have written books or articles on the elementary school social studies or the elementary school curriculum. They include officials of The Association for Supervision and Curriculum Development, The Association for Childhood Education, and The National Council for the Social Studies. The list includes such educators as Mary Adams, Helen Heffernan, Helen Hay Heyl, Wilhelmina Hill, Erling M. Hunt, Mary Kelty, Loretta Klee, John U. Michaelis, Ralph C. Preston, Harold G. Shane, Edgar B. Wesley, and Mary Willcockson.

For the fourth grade, the educators recommend these content areas: ways of living in our community; ways of living in our state; ways of living in differing communities today, and ways of living in our region.

For the fifth grade, the educators stress: ways of living in the United States today;

ways of living in our region; ways of living in our community; ways of living in our state; ways of living in the United States during the expansion period; ways of living in Colonial America, and ways of living in differing communities today.

The educators show greater curricular disagreement in their recommendations for the sixth grade. The following seven content areas receive about equal emphasis from the educators: ways of living in Europe today; ways of living in differing communities today; ways of living in Central and South America today; ways of living in Asia today; ways of living in our community; ways of living in the United States today; ways of living in Mexico and Canada.

Burress has found no substantial agreement among the educators as to whether curriculum patterns in the middle grades should be based upon the formal social studies subject matter approaches, such as the teaching of geography and history, or upon the newer curriculum theories which have been mentioned. Their views, however, point to the need to recognize the expanding interests of children in the middle grades. More than children in the primary grades, whose social learning is through direct experiences, middle grade children develop increasing readiness to learn by interesting vicarious experiences. More than children in the primary grades, they are capable of studying about the peoples of other lands.

Jarolimek¹⁰ states that these four factors need to be considered in deciding the content of the social studies from the standpoint of sequence—the principle of widening horizons, pupil interest, the nature of the subject-matter content itself, and the logical organization of some subject-matter content. Jarolimek reaches this conclusion: "Establishing sequence in the social studies curriculum, then, is a function of the nature and needs of children as well as the nature of the content to be studied. In practice the four criteria discussed here are inseparable."²⁰

Hodgson's survey²¹ reports the feeling

among many school officials that "exposure to foreign cultures below grade VI, though interesting to children, still falls too far outside the experience of the child." They, then, emphasize the need to recognize pupil interests and caution against having the child move too rapidly into the study of places and people which are remote in space and time. Wanda Robertson has concluded from her research²² that the study of distant cultures is less likely to develop meaningful social concepts in children than the abundant use of rich and firsthand experiences. Rather, culture units have been used to perpetuate stereotyped ways of thinking about people of foreign lands and culture, and to present quaint and past pictures of culture groups rather than realistic and present ones.

Leonard Kenworthy, Dorothy McClure Fraser, and Ralph C. Preston are among the social studies educators who have raised questions concerning the validity of the "widening horizons," or the "expanding environment" theory, the most widely used plan for establishing sequence of content in the elementary school social studies. Kenworthy definitely regards the idea of concentric-ever-widening circles as an outmoded curriculum theory which has been based upon the assumption that children do not come into contact with the broader world until they are in the more advanced years of the elementary school. Kenworthy contends that young children do learn about the world before they reach the middle grades. Recent technological changes in transportation and communication have made children aware of more areas of the world. Kenworthy believes the need is to experiment in the development of curriculum experiences about the world for young children.²³

Fraser protests against adhering too rigidly to the expanding-geographic areas approach because she believes children's horizons today are much wider because of television, radio, movies, and family travel. She believes social studies curriculum planners need to provide for sequence not only in terms of a planned arrangement of content but sequential development of basic concepts,

values, and skills in organizing the social studies program. She recommends a more realistic examination of modern children's experiential backgrounds.²⁴

Preston believes the "expanding environment" principle is in large part valid. However, he thinks the environmental specialization in organization of content demanded by the "expanding environment" theory is too restrictive upon children's intellectual interests. They need a varied geographic orientation and a greater latitude of opportunity for the expression of their interests and experiences.²⁵ Preston and Fraser ask the same basic question: "Do children really move from home to school to community to state to nation to world in their experiences?"

For children in the primary grades the study of the larger world will likely be the incidental approach. Because of their immaturity in space and time concepts, they are much less ready than middle grade children to undertake systematic study of the Soviet Union, Egypt, India, China, and other significant world areas. The interests of children in the middle grades make them more capable of gradually expanding their experiences from the local environment to the more distant and from the present to the past. They develop a greater fund of vicarious experiences and are more ready for abstract thinking. They can study content more formally than children in the primary grades who seem to have a need for integrated curriculum experiences. Social studies programs for children in the primary grades are likely to continue to center learning mainly about the home, school, and community through direct experiences. This does not mean that children will not learn some things about the larger world as the result of their exposure to newspapers, radio, television, movies, and contact with family and relatives who have traveled to distant places.²⁶

Grade IV is a troublesome grade for content determination because it is the transitional grade in which children begin to make the break away from the direct experience study of the local environment. Sometimes there is too sudden a jump from the home-

town to faraway type lands, and there is usually too much to study. Newark, New Jersey, offers an interesting program for approaching the study of the larger world in a gradual way. The fourth grade program begins with the study of other communities in New Jersey, the geography and history of New Jersey, and, later, compares New Jersey communities with those in the Netherlands, the Belgian Congo, the Arabian Desert, and the Far North.²⁷

In Grade V the problem of content determination has several aspects. One is the question of whether the Americas other than the United States shall be studied in this grade. Another question is: "What countries in the Americas will be studied, especially the Central and South American countries?" Should the study of the other Americas be shifted to the sixth grade to allow for comprehensive study of the United States in the fifth grade? How should the United States be studied?²⁸

The author of this article has cited the considerable variation which exists in the placement of social studies content in the sixth grade. The basic problem in this grade is the selection of countries to be studied. Significant international developments since World War II have pointed out the shifts in world power politics. Western Europe has been long the focus of social studies content in American elementary and secondary schools. But the United States and the other Americas, Eastern Europe, Africa, the Middle East and the Far East are the geographical areas which are shaping the destiny of the world in the second half of the twentieth century. It is high time to realize that all the world areas cannot be studied in the sixth grade! Some of these areas will have to be studied in the seventh grade. Much better articulation in the placement of social studies content is needed in these two grades. Hanna²⁹ has proposed the study of the United States and the Inter-American Community for the fifth grade, the Atlantic Community neighbors of the United States (Europe and Africa) for the sixth grade, and the Pacific Community neighbors of the United States

(Asia Minor, Asia, Southeast Asia, and Australia) for the seventh grade. Also worthy of serious consideration in the process of reorganizing the social studies program in the middle grades are the recommendations of the North Dakota, the Wisconsin, and the South Carolina state departments of education, which have been mentioned.

The author of this article believes these are definite trends which are shaping the scope and sequence of the social studies in the middle grades:

1. The sixth grade social studies program especially is being critically examined and a process of reorganization is underway. There will be fewer continents and countries studied in the sixth grade, and there will be more intensive study of significant countries.

2. The social studies programs in grades four, five, and six will become better coordinated. The sixth grade will also become better related to the first year's work in the junior high school-seventh grade social studies.

3. There will be less formal study of countries through the single subject matter approach of geography or history and more study through the functions approach, which incorporates the disciplines of not only geography, history, but anthropology and sociology. The ideas of Hanna and Kenworthy are suggestive of this new trend in the ways of teaching the social studies not only in the middle grades but in the upper grades. Hanna³⁰ proposes as a pattern of study these nine basic human activities be it the study of the local community, state, region, the nation, or another country: protecting and conserving; producing, distributing, and consuming; creating and producing tools, and technics; transporting people and goods; communicating ideas and feeling; providing education; providing recreation; organizing and governing; expressing esthetic and spiritual impulses. Kenworthy³¹ offers these five elements as a pattern for studying countries: geographic base (land, climate, resources, etc.); the people and their ways of living; values or goals in life; basic

institutions of family, economy, government, religion, and education; and creative expression. He suggests two emphases, the time element, in which the past, present, and the future are related, and the nature of the country's contact with other countries or cultures.

4. The expanding geographic areas approach will continue to be the most widely based plan for organizing social studies instruction in the middle grades but its use will be modified by experimental curriculum practices which recognize modern children's experiential backgrounds.

¹ Hill, Wilhelmina. "Social Studies Textbooks for Children," *Social Education*, (February, 1954), pp. 72-76.

² In an earlier survey of social studies content selection in the sixth grade in twenty school systems in three southwestern New York counties, the writer found that no country was studied for more than three weeks. Most of the countries were studied for two weeks or less. The pattern of content organization in the general run of sixth grade social studies textbooks encourages superficial coverage of countries. See Alilunas, Leo J., "Confusion in Sociological Education," *New York State Education*, (October, 1950), pp. 24-25.

³ *The Elementary School Curriculum, Citizenship Education*. Bureau of Elementary Curriculum Development, New York State Education Department, Albany, New York, 1955.

⁴ *Ibid.*, p. 66.

⁵ *Down South American Way—Living in Latin America*. A Resource Unit for Sixth Grade. Instructional Service Bulletin, Number SS-5. Colorado State Department of Education, Denver, 1954.

⁶ *Course of Study for the Elementary Schools, State of North Dakota*. Issued by State Department of Public Instruction. Revised Edition, 1948, Garfield B. Nordrum, Superintendent, Bismarck, North Dakota.

⁷ *Scope and Sequence of the Social Studies Program*. Bulletin No. 14, Wisconsin Cooperative Education Planning Program, Second Printing, October, 1950, Issued by G. E. Watson, State Superintendent, Madison, Wisconsin.

⁸ *Guide for the Teaching of Social Studies, Grades 1-12*. Published by South Carolina State Department of Education. Jesse T. Anderson, State Superintendent, 1956, Columbia, South Carolina.

⁹ Wesley, Edgar Bruce and Adams, Mary A. *Teaching Social Studies in Elementary Schools*, pp. 44-46. Boston: D. C. Heath and Company, 1952.

¹⁰ Preston, Ralph C. *Teaching Social Studies in the Elementary Schools*, p. 33. New York: Rinehart & Company, 1958.

¹¹ Jarolimek, John. *Social Studies in Elementary Education*, p. 68. New York: The Macmillan Company, 1959.

¹² Michaelis, John U. *Social Studies for Children in a Democracy*, pp. 44-49. Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1956.

¹³ See also Dorothy McClure Fraser, "The Organization of the Elementary School Social Studies Curriculum," in *Social Studies in the Elementary School*, Chapter 6, Fifty-sixth Yearbook of the National Society for the Study of Education, Part II, pp. 129-162. Chicago: University of Chicago Press, 1957.

¹⁴ Wesley and Adams, *op. cit.*, pp. 170-173.

¹⁵ McGill, John E., "Organizing the Social Studies Program," *Social Studies for Children*, Bulletin No. 57, p. 34. Association for Childhood Education International. Washington, D. C.: The Association, 1954.

¹⁶ Turner, Charles. "Changing Content in Elementary Social Studies," *Social Education*, V (1941), pp. 600-603.

¹⁷ Preston, *op. cit.*, pp. 34-38; Fraser, *op. cit.*, 131-147; Michaelis, *op. cit.*, 31-44; Hodgson, Frank M. Trends in Social Studies in the Elementary School," *School and Society*, (September 18, 1954), pp. 85-87.

¹⁸ Burrell, Robert N. *A Desirable Social Studies Curriculum for the Middle Grades*. Unpublished dissertation for the degree of doctor of philosophy in education, George Peabody College for Teachers, Nashville, Tennessee, 1951.

¹⁹ Jarolimek, *op. cit.*, pp. 65-67.

²⁰ Jarolimek, *op. cit.*, p. 68.

²¹ Hodgson, *op. cit.*, pp. 86-87.

²² Robertson, Wanda. *An Evaluation of the Culture Unit Method for Social Education*. New York:

Bureau of Publications, Teachers College, Columbia University, 1950.

²³ Kenworthy, Leonard S. "International Understandings Begin Early," *Grade Teacher*, (April, 1958), p. 44.

²⁴ Fraser, *op. cit.*, pp. 140-141.

²⁵ Preston, *op. cit.*, pp. 46-47.

²⁶ The problem, as Hilda Taba sees it, is to articulate content with children's experiences rather than to present content for its own sake. Taba, Hilda. "An Articulated Social-Studies Curriculum in the Elementary School," *Social Education*, (December, 1953), pp. 369-372.

²⁷ *Social Studies in Our Schools: A Guide to Improvement of Instruction in the Elementary School*. Newark, New Jersey: Board of Education, 1954.

²⁸ Fraser points out that one pattern includes the study of the earlier periods of national history, along with the study of economic geography of the various regions of the United States. Another approach features the study of the various regions (the ways of earning a living in each region today, along with historical background). Fraser, *op. cit.*, p. 145.

²⁹ Hanna, Paul R., "Social Studies for Today," *NEA Journal*, (January, 1956), pp. 36-38.

³⁰ Hanna, *op. cit.*, pp. 36-38.

³¹ Kenworthy, Leonard S. "Studying Other Countries," *Social Education*, (April, 1959), 159-162.

International Understanding Through the Declaration of Human Rights

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It is believed that the world is the workshop in which youth under direction assimilates understandings, skills, and attitudes which are essential for constructive daily living. However, for attitudes and understanding as well as skills to have any direction, every individual and every group must have some guideline or frame of reference to which he may constantly refer, as well as draw strength in time of crisis. Since our society was predominantly Christian but secular in approach, this source for the youth of nineteenth century America lay in the moral and spiritual values expressed in such documents as the Bill Of Rights. Thus America referred to its wealth of inheritance with pride, but such was non-existent for the less fortunate peoples of the world.

Then with the rapid innovation brought by invention and war, man found that the dis-

tance between his backyard and that of his neighbor was small. Or in other words, what happened to the individual of a foreign nation could have serious implications in his own life. Man lived not in a sphere of separate nations, but in a one-world where national boundaries were no longer significant. He abided in a world where it was necessary to draft a body of ideals, a frame of reference which would supersede national levels. This body was the Universal Declaration of Human Rights, a new source of moral strength for the peoples of the world.

On December 10, 1948, this outstanding contribution was formally made to the world when its adoption took place at the Palais de Chaillot in Paris. It was adopted without a single dissenting vote, for of the fifty-eight members, forty-eight approved, eight abstained, and two were absent.¹

This body of principles was especially significant for the teaching profession because it gave a framework in which the youth of the world could be guided. In other words, it provided "a common standard of achievement for all peoples and all nations."² Its contribution was of inestimable value because it supplied the goals, aspirations, and purposes which every individual and group must have in working toward a better life or a life of humaneness. This was the first time in human history that such principles were crystallized in a single document to make the world cognizant of their existence.

It is not enough that the intelligentsia of the world's nations, the world politician, or the altruistic businessman strive to understand these ideals. These men will die long before they have reached their full development of humaneness, or have scratched the surface in promoting concern for the world's people. It is to youth, the progeny of a changing world, however, that this message must be reflected. Teachers must, therefore, work to bring to youth these ideals, for it is in them that the world's hope rests.

It cannot be accomplished by speaking of it nonchalantly in faculty meetings or by the distribution of voluminous but ineffective teaching guides by educational organizations. It can only be achieved when members of social science departments collectively strive to utilize these principles in their daily classroom techniques. Instructors must select pertinent content within their course areas which will demonstrate a lack of concern for humans in the world as well as the constructive means which are being employed to further the dignity of human beings. In an effort to demonstrate Article XXV which says that "everyone has the right to a standard of living adequate for the health and well-being of himself and of his family,"³ the nations of the world must be searched to find examples where men have sought improvements in this direction. The work of the Economic and Social Council of the United Nations, the free lunch and milk program in America's schools, the subsidization of children in Canada, these are all ex-

amples which lucidly illustrate this point. Perhaps one will add that all teachers instruct in these areas at one time or another. However, the author asks whether it is done in as meaningful a context as the Declaration of Human Rights.

Many have doubted the proposed direction as a teaching basis on an international level, since Russia has not subscribed wholeheartedly to these proposals nor shown approval of them in her actions. The answer to this is that Russia is only a part of the world which presently holds this status, and much of this may be due to the character of its leaders and the ubiquitous controls of the regime. The world, however, is a victim of change, leaders rise and fall; attitudes change as the day passes if they are allowed to do so. Or for that matter, all of these principles are not operative in the United States. A good example is Article II which says that "everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, or religion . . ."⁴ These, however, should not serve as a source of discouragement but act as the basis of a challenge and the recognition of the work to be done. The world can be improved if man begins to know more about the oneness of his human neighbors. One need not be reminded that this is basic for a change from the nationalistic individual to world citizen. However, this can only be accomplished through the constant integration of these ideals in our teaching of youth for this is the instrument by which these ideals can be brought from the level of idealization to that of functionality.

Possibly the utilization of these materials as a common basis for the teachers of the world can best be achieved if they are made cognizant of this great potential source for the furthering of international understanding. The translation of the Declaration into thirty-two⁵ languages as of 1952, the observation of Human Rights Day in forty-seven⁶ nations of the world, these are constructive steps. However, one must ask himself if they are the best that the nations can

achieve. The author is of the opinion that this can best be done by an international seminar of teachers. The theme could be "How Can We Promote International Understanding Through The Declaration of Human Rights."

A conference of this nature would be of tremendous value because teachers are the world's most effective diplomats. Their work is greater than that of a Khrushchev, an Eisenhower, or a MacMillan. They bring to the people of the world the message of hope for international understanding. They deal not with men whose minds are fixed or adamant, but with the flexible element called youth in which the very promise and future of the world rest.

Our age is one in which man has become particularly skilful in the manipulation of forces and things. But he has not achieved this unprecedented success in the area of human understanding. Perhaps our age is

fortunate in that it may witness great contributions to the social sciences, among which may be the long hoped-for formula for peaceful human living among men. However, this will never come unless we, the teachers of America and of the world, through such instruments as the Declaration of Human Rights, provide the foundations upon which international understanding can be built. In the daily inculcation of the morsels of human understanding, we must remember the old African proverb, "that a big river is made by many little streams."

¹ *United Nations Work On Human Rights*. New York: United Nations Department of Public Information, 1957. p. 5.

² *Every Man's United Nations*. New York: United Nations Department of Public Information, 1952. p. 181.

³ Text of the *Declaration of Human Rights*, Article XXV.

⁴ *Ibid.*, Article II.

⁵ *Every Man's United Nations*. p. 181.

⁶ *Ibid.*, p. 184.

The Inca Garcilaso and the Foundations of Hispanic America

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In trying to understand a nation, it is essential to have a grasp of the circumstances under which it was founded. In the case of Hispanic America, we are fortunate to have an extensive literature which is contemporaneous to the discovery, conquest, and settlement of the New World and which describes these events in detail and with great clarity. These sixteenth and seventeenth century Spanish historians and chroniclers wrote with insight and honesty. In breadth of approach, in profundity, and in literary mastery none of them equals Garcilaso de la Vega, "the Inca" (1539-1616). He has sometimes been called the greatest of all Spanish American writers.

Writing the history of the native Peruvian

civilization as well as that of the Spanish conquest and settlement of South America, he takes his stand between two utterly different ages of mankind and throws light on both. Since he was a mestizo, his father being a conquistador and his mother an Inca woman, he was well fitted for just this job. To his natural qualifications must be added his soberness of mind and the endless patience with which he gathered the materials for his chief work, the chronicles of Peru. His first publication was a translation into Spanish of Leone Ebreo's Italian *Dialogues on Love*. After that, and before doing something entirely original, he used another man's oral report for his book on De Soto's Florida expedition which he called *The Inca's Florida*.

Not before he was in his sixties did he write his histories of Peru; he finished them shortly before his death.¹

Leone Ebreo was one of the most popular of all Renaissance philosophers. It is significant that Garcilaso had such a liking for him that he started his career as a writer by translating Leone's famous work. That he was under the influence of Leone may be seen in the very titles under which Garcilaso published his own books. He had lived in Spain since his twentieth year, leading the normal life of a Spaniard. But just as Leone had been careful to identify himself as the Hebrew, so Garcilaso, as an author, always referred to himself as the Inca, the Indian, the mestizo. But more than that: the influence of Renaissance thought is noticeable throughout Garcilaso's books.² It has long been recognized, for instance, that he describes Inca society as a kind of Utopia, which was a Renaissance topic. The influence of Humanist thought, too, is unmistakable in Garcilaso. His treatment of the Incas' religion, for instance, is clearly in an Erasmian vein. Of course, he maintains an Erasmian ambiguity on a delicate point like this. But when he talks with apparent respect of what he never fails to call the Incas' idolatry, it sounds like a satire on religion almost in the manner of Swift. Or when he speaks of their unknown god, Pachacamac, whom they adored in their hearts only, spiritually only, without building him temples or making sacrifices to him he sets forth the Erasmian ideal of an unceremonial worship.³

The scientific detachment, obvious in Garcilaso's writings, and the inquisitiveness with which he tried to get at the facts, are also indicative of the spirit of the Renaissance. Here was one who wrote with inside knowledge about a strange society, about strange lands, but recently discovered, for a public interested in discoveries and scientific achievement. It is part of the value of Garcilaso's description of Incaism that it deals with a way of life with which he still had empirical contact.

Yet, it is striking how in Garcilaso's treatment of Inca history events have a peculiar

sameness to them, a repetitious monotony that distinguishes them from the historic events in a more advanced civilization. It has been justly said of Garcilaso's Inca history that

all his Inca kings rule with equal wisdom and moderation. They all die at an advanced age, blessed and glorious. All foreign nations, after a more or less protracted period of indecision and resistance, end up willingly submitting to the children of the Sun [the Incas]. And they all receive the same generous pardon and equal favors. This chronicle without shades and contrasts, this unending and perfect prosperity, in the end becomes boring . . .⁴

It is the history of a people that, in a sense, was mute because it had no writing. There was only a handing down of oral reports. Since these were public records, kept by a special professional class, there was a strong censorship over them. This tended to make them impersonal and uncritical. Another reason for the uniformity of events in Inca history is that Incan society was based on the collective. Most tasks were performed by the family group. The individual was restricted by the puritanical nature of Incan law, horrendous punishment being dealt out even for minor breaches of the social code. The rulers, too, were divested of personality for they were not men but gods, descendants of the sun, a god second only to Pachacamac. The individual, then, was not much exposed to freedom and had hardly an opportunity to show his weakness or his strength. But within this well-regulated and divinely-led body politic man had a sense of security. He had also little scope for sin. No wonder that Garcilaso speaks with nostalgia of this happy world; a world, after all, with which he still had a direct link through his Inca mother and his relatives on his mother's side, with whom he had been intimate when a child in Peru. According to him there was no poverty in Inca land, and man there was essentially good.

The lack of shading in Garcilaso's treatment of Inca history contrasts strongly with the liveliness of his narrative when he begins talking about the Spanish. Of the Incas them-

selves a much more realistic picture is drawn once he sees them through Spanish eyes instead of having to base his account on the Incas' own records. Before, it had appeared that all the Incan rulers were just, wise, and good, and the natives themselves meek and almost Christlike. Now it turns out that just before the Spanish conquest a couple of Inca leaders (Atahualpa, Ruminavi) had carried out mass slaughter among their adversaries, not sparing even their own relatives. And the people showed they could be nasty, too. There was in fact a peculiar hyena-like quality about the Indians in the way, for instance, in which they robbed and finished off the Spanish soldiers who lay wounded on the battle fields of the Spaniards' fratricidal wars. No doubt, the Incas' inner censorship had created too nice a picture of their society. While it lasted, the Inca empire had been isolated, and no one had had a look at it. Its people, having no writing and therefore no real history, had no rational historical consciousness. The first to see Incaism objectively and, to an extent, to understand its nature were the conquistadors. Under the scrutinizing glance of modern man the Inca myth dissolved.

As Spaniards the conquistadors were well qualified to understand the American natives, for the Spanish nation had had for centuries experience with foreign races and had mixed with them freely most of the time. But the conquerors of Hispanic America had the added qualification of being a new and emancipated type of man; they were people who did not feel bound by conventions but fearlessly and joyfully accepted the new. Concerned only with finding scope for their own activities, they did not let prejudice stand in their way. In other words, they were men of the Renaissance. Above all, they were not satisfied with their place in the social order. They were self-made men whose one desire was to acquire riches and to rise in rank. They were perfectly secularized creatures relentlessly pursuing their own advantage in this material world. The economic motivation of the conquerors of Peru is made clear

beyond a doubt by Garcilaso who understood the role of economics well.

The marvelously vivid picture Garcilaso draws of the conquistadors shows them as men who in Renaissance fashion gave free play to the polarities of life. Hospitable to the extreme and cherishing friendship, they would quarrel literally unto death with those with whom they had been intimate. As to life in general, experience had taught the conquistador that it was a fierce and tragic affair. Nevertheless, he tremendously enjoyed fiestas, tournaments, and other sports. Francisco Pizarro, for instance, was "much addicted to all sorts of games . . . so much that sometimes he played bowles all day without minding who his partner was, even though he were a sailor or a miller . . ." and there were "few business matters that could make him leave the game, particularly when he was losing . . ."⁶ But tragic passion predominates. Killing, hanging, beheading were done with an artistic Renaissance finish. No veil was drawn over the plain horrors of life. On the contrary, they were glaringly displayed, and reported by Garcilaso, as if there were a gleeful attraction in exposing them to view and in viewing them. Garcilaso tells how, not yet twelve years old, he and other school boys went out into the field to inspect one of the quarter parts into which one of the Spanish leaders in America (Carvajal) had been cut up after being executed. The kids bet which one of them would dare touch the piece of body, "which was one of the thighs. It had a good slice of the foot on it, quite fatty, and the flesh was already putrified, of a green color . . ."⁶ Gruesome climaxes are almost inevitable. They are often quite theatrical, like Francisco Pizarro's end. Garcilaso reports how

stabbed to death, he fell on the ground, crying loudly for confession. And, fallen as he lay, he made the sign of the cross with his right hand and put his mouth over it. And so kissing it, died the famous of the famous . . .⁷

The dramatic quality could be an effect of the way the story is told. But there is no doubt that the conquistador, spontaneous and unreflective though he was, still saw himself as

the great conqueror of an immense new world, the eyes of mankind on him as he acted out his fate.

By his individualism, by his drive to break through old conventions and to make the whole world a stage where, through his own efforts, he could achieve his personal ends, the conquistador is marked as a creature of the Renaissance.⁸ But there was also a medieval side in him. He still conceived this world in which he was bent on making a career as organized along feudal lines. The Spanish conquerors of America imagined that like their ancestors, the Goths, who had conquered a Roman province, or like their predecessors, the Christian knights of the Peninsula, who had reconquered territory from the Moors, they could become feudal lords of the newly gained lands. Therefore, as much as precious metals, they wanted *repartimientos* (feudal estates with Indian laborers). Although themselves prototypes of a new economic man, they had not noticed that the feudal world did not exist any more even in Europe and that by conquering America they themselves contributed to making it completely disappear. Nor had they realized that the Crown, having become absolute, would never consent to making these new feudal estates hereditary. Unfortunately the Crown, being busy in Europe, at first interfered in America only sporadically and at times even encouraged the illusions of these upstarts. Thus the conquistadors were deceived by the apparent analogy of their historic situation with what history had trained Spaniards to do best: conquer a society already civilized and, joining it to their own, thus form a feudal unit of the two societies.

The Inca Garcilaso himself sympathized with the feudalistic aspirations of the conquistadors. Conservative in his social thought in spite of his Indian sympathies, "the Inca" emphatically rejected the reforms of Bartolomé de las Casas, who wanted to abolish the serfdom of the Indians. Critical of many of the conquistadors' acts, Garcilaso supported them ideologically. In effect, his version of Inca history appeared to demonstrate

that in America there actually had been a highly organized society comparable in value to that of the Romans and the Moors, the two civilizations with which the ancestors of the conquistadors had come in contact during their conquests. It followed that the conquest of America was a logical extension of past Spanish experience, and that the conquerors of Peru were entitled to their feudal estates as the Goths and the knights of the *Reconquista* before them. The way Garcilaso described the Inca civilization, it was not so barbaric, not so entirely different, that its people could not be included within the Spanish body politic and at the same time keep their identity. For himself he pointedly rejected complete assimilation, boldly called himself the Indian, the Inca, and thus displayed his otherness. In doing so he wanted to demonstrate that the American Indian was far from being a barbarian. Within the context of Garcilaso's thinking, which did not include the idea of the modern uniform state, such a demonstration did not detract from, but rather supported the claims of the conquistadors. To him they seemed to be justified.

There is no doubt that Garcilaso greatly admired the conquistadors, one of whom, after all, was his father. He does not hide that most of them were ignorant, greedy, and cruel. Nevertheless, he writes of them as if they had been great knights and gentlemen. His special hero is Gonzalo Pizarro. This was a younger Pizarro brother who, after Francisco's death, fought to his very end for the feudal rights of the conquistadors. In the course of his revolt against the Crown and with the help of his old *maese de campo*, Francisco Carvajal, an experienced hand from the battle fields of Renaissance Italy, he almost made himself "king" of Peru. During all this time he was convinced that he was in the right. For in America, the conquistadors thought, they could legitimately become gentlemen, princes, great rulers. Not understanding the peculiar historical situation in which they were trapped, they did not realize that this ambition was unattainable. In the end, none of them could hold on to

what he had gained, and they became tragic figures. Garcilaso was quite aware that he was writing tragedy. On the final pages of his history of Peru, describing how the last legitimate Inca heir, Tupac Amaru, was executed, a Christlike symbol of his crucified people, he tells us that he has closed his work with this most pitiful incident so that it be tragedy in everything from beginning to end; and adds: *Sea Dios loado por odo*, may God be praised for it all. Conquerors and conquered had gone down in tragedy. From an earthly point of view things made no sense at all.

It was during these years of turmoil in Peru, in the twenty or thirty years before the Spanish Crown vigorously asserted itself in America and introduced the discipline of the Counter Reformation there, it was in these Renaissance years of Spanish America that the basic pattern of South American life was set. Reading Garcilaso's description of the thirties and forties of sixteenth century Peru, one is astonished how quickly a fixed way of life was established. The Spanish government, even after it had disciplined the country and took hold of the reins with a firmer hand, was never able really to reform its colonies. And the basic pattern of life, introduced into Hispanic America at the time of its first settlement, was restored once more and thus got a new hold on society when the Spanish American nations became independent from the mother country. There was a throwback to the early days. Above all, society once more began to be governed by the general idea under which it was founded. What that idea was we can see in Carvajal's suggestion to Gonzalo Pizarro that he should make himself king and divide the country among his friends. He should marry an Inca princess, call the legitimate Inca ruler from his mountain hide-out, and return to him the government of the Indians; these, of course, would have to work for the Spaniards.⁹ Thus there would be a double administration, two states existing within one another. It is the image of an almost incoherent society. When Spain withdrew, the multiformity of society stood out more patently. Only dictatorship

could, and in some countries still can, hold together the discrepant parts.

It is perhaps natural that in our age of nationalism the attempt has been made, in those Hispanic American countries where there is a basis for this, to bring in the Indian background as a unifying factor. There are those who cite Garcilaso as an apostle of nativism.¹⁰ He, however, did not intend more than to give each side its due. Racism was foreign to his point of view. Of the racial set-up he speaks in a matter-of-fact and approving way. After describing, in many chapters and with scientific exactness, the animals and plants introduced into America from Spain, he remarks detachedly that he "almost forgot to mention the best thing that has come over to America, which is the Spaniards and Negroes . . ."¹¹ From the first, quite a number of Negroes found their way to America. At the time Garcilaso was writing (around 1600), the racial pattern, including the various cross breedings, was completely set. The Renaissance sex life practiced in Spanish America hastened the mixture; most mongrels were bastards like the Inca Garcilaso. Without hesitation the conquistadors, following their instinct, established the population pattern that has ever since been a distinguishing mark of large parts of Ibero-America.

In many ways its earliest period still casts a spell over affairs in Spanish America. Not a few political leaders, for instance, from Bolivar to Fidel Castro, have conformed more or less to the condottiere type of the *Conquista*. In literature, too, this type makes a frequent appearance. The hero, or one of the heroes, of modern Hispanic American fiction is often a primitive, brutal character with the unlimited energy of the conquistador. From Sarmiento's Facundo to Guzman's Pancho Villa this figure is repeated with great regularity. But more than that: in Garcilaso's pages life in the colony during the days of the conquistador is reflected as a fierce and tragic affair. The same mood prevails in much of modern Hispanic American literature. There is in it a pervading feeling

of tragedy, and the gruesome climax is almost inevitable. Reviewing the plain horrors of human existence still seems to have the attraction it had in the Renaissance days of the *Conquista*. There is, however, this difference, that Garcilaso wrote a limpid, classical prose, while most modern Hispanic American writers tend to overwhelm their readers with pretentious language. Here is one field where it is to be hoped that Hispanic America may soon revert to type.

¹ Garcilaso's history of Peru was published in two portions, the first titled *Comentarios Reales de los Incas*, (Lisbon: 1608) and the second *Historia General del Peru*, (Cordoba: 1617). The *Historia General* is often called the second part of the *Comentarios*. The best modern editions of both parts are those of

Angel Rosenblat. Part I: Buenos Aires, 1943, 2 vols., and Part II: Buenos Aires, 1944, 3 vols.

² Cf. Luis A. Arocena, "El Inca Garcilaso y el humanismo renacentista," *Biblioteca de Estudios Maia*, IV, (Buenos Aires: 1949) and Rafael Marti-Abello, "Garcilaso Inca de a Vega, un hombre del renacimiento," *Revista Hispanica Moderna*, (1950).

³ Cf. Amerigo Castro, "Erasmus en tiempos de Cervantes," *Revista de Filologia Espanola*, (October-December, 1931).

⁴ Jose de la Riva Agüero, "Examen de la segunda parte de los Comentarios Reales," *Historia General del Peru*, Angel Rosenblat (ed.), I, LIX.

⁵ *Com. Real.*, 2nd part, book III, chapter 8.

⁶ *Op. Cit.*, 2nd part, book V, chapter 8.

⁷ *Op. Cit.*, 2nd part, book III, chapter 7.

⁸ Cf. Rufino Blanco-Fombona, *El Conquistador Espanol del Siglo XVI*, (Caracas-Madrid: 1956), pp. 185-191.

⁹ *Com. Real.*, 2nd part, book IV, chapter 40.

¹⁰ F. i. Luis E. Valcarcel, *Garcilaso el Inca*, (Lima: 1939).

¹¹ *Com. Real.*, 1st part, book IX, chapter 31.

Psychosis and Social Structure: Views on Some Current Aspects of Sociological Research

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Major interest in the relationship between social structure and mental disorders has been focused on three etiological factors: (1) urbanization; (2) isolation; and (3) social class. The present paper attempts to survey only the most significant sociological research to date which has a bearing on these factors and to assess the present state of knowledge regarding the role of social factors in mental illness.

It was not until the 1930's that the movement to create a science of society through the application of scientific research techniques took hold in the United States. Our survey of the literature, consequently, is

limited to the period between 1930 and the present.

Two important tendencies characterized the sociological research associated with the late 1920's and early 30's. The first was the existence of a romantic conception of "a pre-modern peasant society" as contrasted with modern urban society. The second was the emergence of human ecology, under the late Robert E. Park and Ernest Burgess, as an approach to the sociological study of modern communities. Both of these influences had an impact on the members of the Chicago school of sociology, at that time the undisputed leaders of research in the field.

The romantic notions can be traced back to German sociological romanticism which was transmitted through the teachings and writings of the late Louis Wirth and Professor Park, a student of Simmel.¹ A recent statement by a prominent social scientist provides a capsulized view of these notions:

"German sociological romanticism, which found its decisive expression in Ferdinand Tönnies' *Gemeinschaft und Gesellschaft* (1887), in Georg Simmel's numerous works . . . and in Werner Sombart's early quasi-Marxist writings on capitalist society, had at the very center of its conception of the world, a picture of a pre-modern peasant society in which men lived in the harmonious mutual respect of authority and subordinate, in which all felt themselves integral parts of a community which in its turn lived in continuous and inspiring contact with its own past. Traditions were stable, the kinship group was bound together in unquestioned solidarity. No one was alienated from himself or isolated from his territorial community and his kin. Beliefs were firm and were universally shared . . . This idyll was juxtaposed against a conception of modern urban society . . . where no man is bound by ties of sentimental affection or moral obligation or loyalty to any other man. Each man is concerned only with his own interest, which is power over others, their exploitation and manipulation. The family is dissolved, friendship dead, religious belief evaporated. Impersonality and anonymity have taken the place of closer ties."²

SOCIAL CHANGE, SOCIAL COMPLEXITY AND PSYCHOSIS

The conception of a stable society in which each individual was integrated and in which personal conflict was non-existent became what this writer has chosen to call the "never, never land of the urban sociologist." The bias associated with this frame of reference gave birth to the expectation that psychosis would be a characteristic of the urbanized and industrialized communities of the world as contrasted with rural and agrarian communities. Two notions were embodied in these expectations, one a relatively static notion that urban societies were by their very nature more

prone to psychosis, and a dynamic notion that the process of change to an industrial society brought about an increase in rates of mental illness.

The first systematic sociological study of industrialization and mental disorders was done by Ellen Winston. In an article entitled, "The Assumed Increase of Mental Disease"³ she reported on trends in psychosis rates for a number of societies undergoing rapid change and for parts of the Southern United States undergoing similar changes. Her data and analysis failed to support the hypothesis that increased incidence of psychosis is associated with social change.

Goldhammer and Marshall⁴, in what was one of the most systematic analyses of statistical data ever accomplished by sociologists, compared admissions rates for state hospitals in Massachusetts from 1840 to 1860 and for the United States as a whole during 1940. Their elaborately controlled analyses also failed to support the notion that psychosis rates vary with degree of technological complexity.

Thus, though it may well be that significant causal relationships between social change and psychosis on the one hand, and social complexity and psychosis on the other hand, do exist, sociological research to date fails to support such a notion.

SOCIAL ISOLATION AND PSYCHOSIS

A direct outgrowth of the ecological approach to community structure is the social isolation hypothesis. Originally stated by Robert E. L. Faris in 1934⁵ it held that schizophrenia is a result of social isolation. The hypothesis was used to explain the variation in psychosis rates amongst patients from different areas of the city who were admitted to mental hospitals. Thus Faris, with H. Warren Dunham⁶ found that high rates of schizophrenia, as reflected in the rates of first hospital admissions, are characteristic of: (1) areas of the city which have high residential mobility and low economic status; (2) members of ethnic groups residing in non-ethnic areas; and (3) the foreign-born living in slums.

Weinberg, on the other hand, studying schizophrenics in a state hospital failed to find evidence supporting the social isolation hypothesis.⁷

Jaco, studying the distribution of psychotics from Austin, Texas, committed to a public mental hospital found that in those areas of the city where the incidence of schizophrenia was high, social isolation was also high.⁸

In still another study Kohn and Clausen focused on patients who represented first admissions to mental hospitals in Maryland during the period 1940-1952. Their results, following Weinberg's, fail to support Faris' original hypothesis.⁹

On the basis of the foregoing it is clear that the current status of the social isolation hypothesis is ambiguous.

SOCIAL CLASS AND PSYCHOSIS

A direct outgrowth of the Faris and Dunham study¹⁰ was the interest focused on the relationship between social class factors and mental disorder.

Robert Clark's study, first reported in 1948¹¹ showed that schizophrenia increased as occupations declined in income and prestige.

In a very recent report August Hollingshead and Frederick Redlich in a study of the incidence of psychosis in New Haven, Connecticut, conclude that there is a relationship between social class and psychosis.¹² Herbert Goldhammer, however, in a review of this work rejects Hollingshead and Redlich's findings.

"One is compelled to conclude, then, that this study provides no acceptable evidence that mental illness is generated more frequently in one social class than in another."¹³

Thus in still another area of research the findings tend to be contradictory and inconclusive.

DISCUSSION

In the light of the foregoing what kinds of sociological generalizations can we make with regard to psychosis?

It is clear that no adequate basis exists for the acceptance of any of the foregoing hy-

potheses. Whether or not our expectation is a result of a romantic bias we should be careful to avoid throwing the baby out with the bath-water. As one recent writer, commenting on a vast number of studies in this area, has stated,

"It would be too hasty to draw, however, from the above findings the conclusion that the etiology of psychoses and mental disorder in general is independent of the socio-cultural environment, and that the hereditary constitutional factor plays the key role."¹⁴

Why then should so many discrepancies exist among the major studies cited above? At least three types of variation can be isolated which play an important role in the process of discovering the patterns of illness under investigation: (1) varying methodologies and concepts in sociological research; (2) varying concepts and definitions of illness; and (3) varying methods of reporting.

The studies cited above provide an excellent example of the great variety of approaches which characterize typical sociological studies testing the same hypothesis. Both the units of analysis and the methods of securing data vary from case to case. In a well organized logical-deductive scientific system one should be able to retest a hypothesis in any kind of situation using any techniques if the working hypothesis is derivable from the same theorem or hypothesis. Such a system has not yet emerged from sociological research.

Concepts of health and illness vary enormously amongst the members of the medical profession. This is particularly true of psychiatry, that area of specialization which involves the treatment of the mentally ill. A perusal of the *Diagnostic and Statistical Manual of Mental Disorders* (1952) of the American Psychiatric Association suggests that there is at least as much confusion among psychiatrists in regard to classifying types of mental disorders as there is among sociologists classifying institutions. It appears that only the extreme cases can be classified meaningfully and systematically and that therefore the distinction between psychotics whose symptoms may suggest

schizophrenia and one whose symptoms suggest manic-depressive reactions is frequently impossible. Thus, much of our data suffers from lack of clear classification schemes.

The methods of reporting which characterize statistics on psychosis vary not only from state to state but from hospital to hospital. Nothing akin to the uniform system of crime reports which has only recently been put into effect in the United States exists for mental disorders.

The variation in reporting coupled with the confusion regarding classification of disorders is sufficient for us to draw the conclusion that practically nothing can be ascertained regarding the relationship between social structure and psychosis. Adding to the confusion is the lack of coordinated *replicative* research on the part of sociologists.

Awareness of these variations will not, however, provide us with greater knowledge regarding the sociological dynamics in psychosis unless a more fundamental problem is recognized and dealt with. The basic difference between the concepts of incidence and prevalence must be clearly understood and attacked. Our studies have been based, for the most part, on the *prevalence* of psychosis for various populations, i.e., the proportion of cases reported developed in a given time period either by family physicians, psychiatrists, private or public hospitals. We are still sorely in need of studies of the dynamics of onset of psychosis, *incidence*. Not until we know this will we be able to ascertain what

etiological patterns are associated with psychosis.¹⁵

¹ "Urbanism as a Way of Life," *American Journal of Sociology*, 44 (July 1938), reprinted in E. W. Marvick and A. J. Reiss, Jr., editors, *Community Life and Social Policy: Selected Papers by Louis Wirth*, Chicago: Univ. of Chicago Press, 1956.

² Edward Shils, "Daydreams and Nightmares: Reflections On the Criticism of Mass Culture," *Sewanee Review* (Autumn, 1957), p. 599. The relationship between anomie and relative urbanization of communities is dealt with elsewhere. See, for example, Ephraim H. Mizruchi, "Social Class, Social Participation and Anomia in a Small City," *American Sociological Review*, forthcoming.

³ *American Journal of Sociology*, 40 (1935), pp. 427-439.

⁴ Herbert Goldhammer and Andrew Marshall, *Psychosis and Civilization*, Glencoe, Ill.: The Free Press, 1953.

⁵ "Cultural Isolation and the Schizophrenic Personality," *American Journal of Sociology*, 40 (September, 1934) pp. 155-164.

⁶ *Mental Disorders in Urban Areas*, Chicago: U. of Chicago Press, 1939.

⁷ S. Kirson Weinberg, "A Sociological Analysis of a Schizophrenic Type," *American Sociological Review*, 15 (October, 1950), pp. 600-610.

⁸ E. Gartley Jaco, "The Social Isolation Hypothesis and Schizophrenia," *American Sociological Review*, 19 (October, 1954), pp. 567-577.

⁹ Melvin Kohn and John Clausen, "Social Isolation and Schizophrenia," *American Sociological Review*, 20 (June, 1955), pp. 265-273.

¹⁰ *Op. Cit.*

¹¹ "The Relationship of Schizophrenia to Occupational Income and Occupational Prestige," *American Sociological Review*, 13 (June, 1948) pp. 325-330.

¹² *Social Class and Mental Illness*, New York: John Wiley and Sons, 1958.

¹³ *American Sociological Review*, 24 (August, 1959), p. 581.

¹⁴ Tsung-yi-hin, "Effects of Urbanization on Mental Health," *International Social Science Journal*, 11 (1959), p. 25.

¹⁵ For a recent discussion of this problem see August B. Hollingshead, "The Epidemiology of Schizophrenia," *American Sociological Review*, 26 (February, 1961), pp. 5-14.

Teachers' Page

HYMAN M. BOODISH

Northeast High School, Philadelphia, Pennsylvania

AN ALUMNI-SCHOOL VENTURE IN VOCATIONAL GUIDANCE THROUGH CAREER CONFERENCES

It is generally accepted that schools have some responsibility in helping young people make an intelligent decision with respect to choosing a vocation. A major portion of counseling in secondary schools is devoted to

educational-vocational guidance. This is especially so with students planning to go to college.

There are many facets to an effective vocational guidance program, of which the career conference is one. We should like to describe a venture in this area of vocational guidance, as developed in our school.

Like many other long established high schools, Northeast has a very active and dedicated group of alumni. Among their many services to the school, the alumni maintain a roster of speakers for special assembly programs, make available funds for scholarship and commencement awards, and provide leadership and financial assistance for various school drives. (The purchase of books for the school library was the last one.) The alumni have long been interested in a special project concerned with vocational guidance. Once a year, the school and the alumni join forces in observing Alumni Day. The day begins with a formal assembly program, at which a prominent Northeaster is the principal speaker. Classes continue as usual during this day, except for one part of the day which is devoted to a series of career conferences.

In the past, attendance at these conferences was limited to 12th grade students. This year, the conferences were open to the 11th grade students as well. Attendance was voluntary rather than compulsory. It was felt that a captive audience would not produce as desirable results as one made up of students who came of their own volition. Unless a young person has enough initiative and interest to want to attend a career conference of his own choosing, compelling him to attend would detract from a basic principle of vocational guidance.

In order to ascertain the areas of vocational interests and arrange for classroom space, the students were polled in advance concerning their predilections. Following is a list of the occupations scheduled for the Career Conference Day, with the number of students who expressed a desire to attend. No conference was scheduled if the number of students was less than ten.

<i>Occupation</i>	<i>Number of Students</i>
Accounting	54
Advertising	43
Architecture	25
Dentistry	27
Government Work	25
Teaching	187

Journalism	26
Engineering	96
Funeral Director	18
Law	41
Medical Technology	87
Secretarial and Office Work	154
Social Work	34
Electronic Computers	29
Science Research	59
Medicine	58
Nursing	29
Real Estate	10
Home Economics	18
X-ray Technician	10

All the arrangements for contacting speakers, all former graduates of the school (with the exception of one or two), were made by the alumni representative. Teachers were asked to serve as chairmen—to introduce the speaker and to lead the discussion sessions—and to evaluate the conference, using the following guide:

Was the speaker good?
Should he be invited again?
How many students attended?
What was the student reaction?
In your opinion, was the program worthwhile?

Evaluation

The over-all impression was that the conferences were all well attended and made a valuable contribution to the students' better understanding of what the occupational world has to offer and what they must bring to it in terms of ability, preparation, interest, and hard work. The students were alert, interested, and showed this by attentive listening and by asking intelligent questions.

Some of the teachers submitted written evaluations—their own reactions—in addition to answering the above questions. We believe it worthwhile to reproduce some of their comments.

"Dr. ——— was very interesting in delivering her prepared talk. She pointed out the many opportunities that are available in secretarial and office jobs. The students were also told about the new positions that are

open in the large firms that use automated equipment. Personally, I felt that she tried to cover too much ground in the allotted time and therefore spoke too rapidly. However, I interviewed seven students at the close of the meeting and they felt that the talk was not delivered too rapidly. The opinion of the students was that it was very worthwhile, that they got a lot out of it, and that it should be continued in the future."

"While I am not the reporter for the Conference on Dentistry held last Wednesday, I do want to express my displeasure with the attitude of Dr. ———. Dr. ——— appears to be a mercenary so-and-so, emphasizing the fact that his philosophy was to make twenty dollars every working hour—come Hell or High Water. He insisted that every dentist should make everyone pay—parent or preacher or anyone else. In short, he was a poor specimen of humanity for our students to follow."

"The speaker had an effective, well-organized talk. He was forceful, clear, and seemed to be projecting well to the forty girls who attended. He discussed preparation, salary, and entrance requirements for the field. It is to his credit, I think, that he emphasized some of the disadvantages of this kind of work—low salary, necessity for working some nights and weekends.

"I object strongly, however, to the fact that he greatly minimized the *college* course in Medical Technology. It seems to me that he was too interested in recruiting girls for his hospital. Having done this work myself, I know that advancement in the field, or opportunities for research, or non-routine work of any sort, depends almost entirely on whether or not a degree is held. It would seem advisable next year to invite someone from the Universities to speak on the college course."

Comments

Among the many decisions that a person has to make during his life time, two affect his ultimate happiness more than any others. They are choosing a husband or a wife and deciding upon a career. We are concerned at this point with the latter decision. Most

people drift or gravitate into a career rather than make a formal decision. Even persons who seem to know what vocation they want to prepare for frequently have to reevaluate their choice in the face of their own change of values or interests, or because economic and social conditions make it difficult or impossible for them to fulfill their vocational aims. This does not imply that education and training in both the choice and pursuit of a vocation are not desirable. In fact, one of the weaknesses in our educational system, and in the fulfillment of this responsibility by the home, is that many young people are in a state of confusion, sometimes equivalent to frustration, because they "don't know what they want to do."

The need for vocational guidance has long been recognized as a vital responsibility of somebody—the home, the school, society itself. Many parents try short-cuts to vocational guidance by exposing their children to a battery of tests—hoping that the vocational counselor will transform the test results into a magic formula that will tell the parent of the young person, beyond any shadow of a doubt, for what he is best suited. Parents and youngsters frequently hope and expect a specific designation—such as, "Your son should be a doctor, or a lawyer, or an engineer." At present, the most that a battery of tests and counseling can do for a person is to make him aware of his strong and weak points in various areas of ability and to indicate in what areas of work he *may* meet with success.

Few people, also, realize that success in a given career depends not only on the particular abilities—intellectual and physical—required of the person, but on his emotional make-up. Self-knowledge of one's real ability, interests and emotional structure, supported, if possible, by objective analysis, are essential prerequisites in the making of an intelligent vocational choice. Very often, also, young people's interest in a vocation is the result of superficial knowledge of the field of work, their choice being more a product of the glamour and romance with which they, their parents, and society have surrounded the particular vocation.

That the schools have some responsibility in helping young people make an intelligent vocational choice is generally accepted. As previously stated, a major portion of counseling on the secondary school level is in the broad area of educational-vocational guidance. More, perhaps, needs to be done, particularly in the following areas:

1. Make young people aware of the importance of methodical thinking about choosing a vocation.
2. Provide opportunities for exploring a variety of vocational fields.
3. Provide individual and group vocational counseling.
4. Interrelate the educational program with educational and vocational guidance.
5. Provide placement services of a nature appropriate to the secondary school level.

* * * * *

PLAYING GOD

The only definite statement that can be made about any person is that he is dead—and that can only be pronounced by a physician. Even he may be wrong, at times.

This observation was made by a counselor during an informal exchange of *just words* on recurring problems concerning students who have aspirations to go to college but whose intelligence scores make them questionable college material. There is the tendency among some school people to want to take unto themselves the ultimate authority to decide what course of action a given student should pursue with respect to his continued education. His exact statement, expressed with much feeling, was:

"I don't think we have the right to play God when we are dealing with the future of a student."

About a year ago, I attended a conference on counseling. The speaker cautioned school officials and counselors against too inflexible a policy (he used the word *hamstringing*) with respect to youngsters' choosing courses of study. He related the incident of his own

twelve-year-old daughter who came home from school (junior high school) quite disturbed. She had to choose her future vocation and make known her choice the next day.

"But Daddy," she said, "I don't know what I want to be when I grow up."

With the help of her father, she wrote down ten different occupations on ten pieces of paper, placed them in a hat, and then selected one with her eyes closed. It happened to be medicine. This choice she reported to school and her future course became fixed.

The speaker undoubtedly was pulling the audience's leg, somewhat, but everyone got his point—on what flimsy bases, sometimes, a child's future may be built.

What happens, the speaker asked, if a child wants to change her course. Heaven help her (or him)!

"You made your choice. You must stick to it."

Though somewhat exaggerated, it is not too far-fetched an occurrence. Of course, in large schools, the periodic processing of students (selection of courses of study and subject, conferring with parents and students, rostering students to classes, to teachers, and to lunchroom), is a complex procedure involving much time. The roster committee must begin weeks in advance to build a roster on future probabilities based on existing data. Children do have to indicate objectives and goals far enough in advance, and deadlines are essential, if a roster is to be built. Indiscriminate changing of courses, on a wholesale basis, can make it almost impossible to run a well-organized school. If children were given the freedom, many would request changes at the slightest whim. Some do. It is, also, not an invaluable educational by-product for young people to learn that indiscriminate changing of one's mind is a poor preparation for life. However, requests for reconsideration of a choice should not be denied purely on the basis of deadline regulations. In some cases, rigid inflexibility does place the school official in the position of playing God with a child's future.

Instructional Materials

IRWIN A. ECKHAUSER

Washington Junior High School, Mt. Vernon, New York

NEW MATERIALS

Russia. Society for Visual Education, Inc., 1345 Diversey Parkway, Chicago 14, Ill., announced the release of a new seven film-strip series, "Living In the Iron Curtain Countries Today." Companion piece to the new series is "Living in the Soviet Union Today," the first series, which explores life and conditions in Russia proper. SVE states that both series are specifically recommended for aid in teaching social studies, but have an equally wide interest and enlightenment for almost any school or college group.

World Affairs Materials. Booklet on Free and Inexpensive Materials on World Affairs, by L. S. Kenworthy and T. L. Kenworthy, is available from World Materials Center, Brooklyn College, Brooklyn 10, N. Y. Materials represent a wide range of opinions and interests, and are a must for every social studies teacher and administrator.

A-V Aids for International Understanding. 1200 films, filmstrips, slides and records which tell about 40 countries have been catalogued in a volume just published by World Confederation of Organizations of the Teaching Profession (WCOTP). Title, content, language, running time, educational level, source, and price are given in each listing. Available from WCOTP, 1227 16 Street, N.W., Washington 6, D. C.

FILMS

Women on the March. Part I, 30 min., and Part II, 30 min. Black and white. Sale. Contemporary Films, Inc., 267 W. 25 St., New York 1, N. Y. Gives face and action to names that have long passed into the

annals of suffragette history. Divided into two parts, the film records the struggle of women for the franchise and other rights, from the beginning of the suffragette movement in England to the status of women today.

Decision: The Constitution in Action. A series of seven half hour documentary films, all in black and white. Sale, also rental. Center for Mass Communications, Columbia University Press, 1125 Amsterdam Avenue, New York, N. Y. Titles of the films in the series are:

The Constitution and Employment Standards

The Constitution and the Labor Union

The Constitution and the Right to Vote

The Constitution and Censorship

The Constitution and Military Power

The Constitution: Whose Interpretation

The Constitution and Fair Procedure

These are not films for the immature. They are meant for serious students of government, history and sociology. They are powerful because they are realistic. These documentary films are controversial and will cause the audience to take sides. They are real documentary films. The series illustrates the processes through which the Constitution remains a living, growing document.

Crisis in Asia. 30 min. Black and white. Sale. Contemporary Films. Tells the story of India, Pakistan, and Ceylon.

They Called It the White Man's Burden. 30 min. Black and white. Sale. Contemporary Films. Tells the story of colonialism; its problems and achievements in the area of paternalism.

Black and White in South Africa. 30 min. Black and white. Sale. Contemporary Films. Depicts inter-racial problems as they affect one of the largest members of the Commonwealth.

FILMSTRIPS

Our Holidays and What They Mean. Set of 8 colorful filmstrips that provide timely background for observance of major American holidays. Each captioned filmstrip consists of 35-40 frames. Whole set \$36, individual, \$6.00. Filmstrip House, 432 Park Avenue South, New York 16, N. Y.

Columbus Day
Thanksgiving
Christmas
Lincoln's Birthday
Washington's Birthday
Easter
Memorial Day
Independence Day

New Currents for Latin America. 56 fr. Black and white. Sale. Office of Educational Activities, *The New York Times*, 229 W. 43 Street, New York 36, N. Y. This filmstrip examines the growing economic stresses in Latin America and the area's increasing importance. Substantial discussion is devoted to the Latin partnership with the U.S. and recent reinforcements of the

"good neighbor" policy. Accompanying the filmstrip is a discussion manual that reproduces each frame, and adds below it supplementary information for each frame. The manual also has a general introduction to the subject, discussion questions related to sections of the filmstrip, suggested activities and suggested reading.

The Family of Man in the World in Which We Live. This series of twenty filmstrips in color presents an exciting story of how other people live, what they eat, their mode of transportation, their education, the houses they live in, their pastimes, their arts, their mode of dress, their customs, and how they make a living. Sale. Pictorial Events Filmstrips, 220 Central Park South, New York 19, N. Y. These are as follows:

Life in the Arctic	Life in Yugoslavia
Life in Pakistan	Life in Turkey
Life in Formosa	Life in Japan
Life in Ceylon	Life in Indonesia
Life in Spain	Life in Thailand
Life in Cambodia	Life in Sweden
Life in Italy	Life in Norway
Life in France	Life in North Vietnam
Life in Russia	Life in Afghanistan
Life in Austria	Life in the Canary Islands

Book Reviews and Book Notes

DAVID W. HARR

Head, Department of Social Studies, Abraham Lincoln High School, Philadelphia, Pa.

American History. By Avery O. Craven and Walter Johnson. New York: Ginn and Company, 1961. Pp. xxxiv, 743. \$4.26.

Here is an exceptional high school text by two well-known historians. It makes use of both the chronological and topical organization, the latter where it is most meaningful. Written in a style clear-cut and vivid, it enriches and clarifies the more confusing parts of history.

This book is outstanding as it has special features that will appeal to both teachers and

students of history. These features are as follows:

1. Our Heritage — a picture story that opens the story with 11 pages of full-color illustrations highlighting our history.
2. Our Country and How It Grew — a transvision map, a type never used before in a textbook, in which full-color overlays representing vital periods in our history are shown over a relief map of the United States, enabling students to follow step-by-step development.

3. The Human Side of History—23 pages are devoted to original sources.

This text has an exceptional map program, and excellent teaching aids.

It is indeed a pleasure to recommend a text of this high quality for use in the senior high schools of our country.

DAVID W. HARR

Abraham Lincoln High School
Philadelphia, Pennsylvania

Education in Transition. Edited by Frederick C. Gruber. Philadelphia: University of Pennsylvania Press, 1960. Pp. 278. \$3.75.

This book contains a potpourri of papers collected from the many speeches given during the 47th Annual Schoolmen's Week Proceedings at the University of Pennsylvania. The theme of the sessions — "A Changing Education in a Changing Democratic America" — was focused upon the obvious alterations that have come to mark our country and our schools by the year of the Dewey Centennial. One group of papers is organized around that topic. Others include a variety of presentations clustered under headings such as: Elementary Education, Secondary Education, Administration, Higher Education, etc.

Some thirty-odd pieces of differing length and quality are included. Readers of THE SOCIAL STUDIES would probably be most interested in general articles, such as Henry Steele Commager's review on why changes in American life make educational reassessment essential; in several of the articles on new trends in school organization, educational approaches and media; in specialized descriptions such as Dorothy Fraser's of the development of elementary social studies units; and in the papers devoted to understanding adolescents and current high school patterns and problems. Unfortunately most of the articles are too short to develop their topics adequately. The book might be advertised as a bed-side educational reader where professional and non-professional can dip into the froth of many of the issues that now beset education but that demand much more

thorough coverage and analysis than is possible in an overview volume of this sort.

RICHARD E. GROSS

Stanford University
Stanford, California

Social Disorganization. Fourth edition. By Mabel A. Elliott and Francis E. Merrill. New York: Harper & Brothers, Publishers, c. 1961. Pp. xiii, 795. \$8.50.

This fourth edition of *Social Disorganization* should give a new lease on life to what for a quarter of a century has been perhaps the leading text in its field. Following the same outline and in many cases the same chapter headings adopted in 1934, the present edition is nevertheless a new book, written somewhat more tightly and incorporating the results of recent sociological research. As in previous editions, the writing is lively, the presentation clear, and the data comprehensive. This is an excellent text for college courses, and a compendium of information for the general reader.

Theoretically, the book is organized around the concept of social disorganization rather than that of social problems. The authors regard this as the most truly sociological approach, for "social disorganization . . . is the process by which the relationships binding persons together in groups are strained, loosened, or broken completely." Emphasis is thus placed on dynamics—the processes that bring the problems about. Basic to all the manifestations of disorganization, i.e., the problems, is the underlying conflict of attitudes; over all are the manifold forces operating in family, community, and culture: mobility, migration, conflict, cultural diffusion, crises, technological invention, etc. After the first introductory theoretical chapters, less is made of the theoretical framework than appears to be promised in the beginning, but this, for the ordinary student, is perhaps a minor consideration.

Four general areas of social disorganization are treated. (1) Individual disorganization covers such types as delinquents, criminals, sex offenders, alcoholics, dissatis-

fied industrial workers, women and children in industry, the mentally ill and mentally retarded, and suicides. (2) Family disorganization is reflected in changing family functions, family tensions, desertion, and divorce. (3) Community and national disorganization encompasses changes in the rural community, political corruption, crime, mobility, migration, unemployment, and religious and racial minority relations. (4) International disorganization deals with revolution, totalitarianism, and war.

With such broad coverage, important aspects of many problems are necessarily treated briefly. But the logical arrangement, the ample footnotes, and the annotated bibliographies give to the student a basis for individual investigation of points of particular interest to him, and to the instructor the opportunity for providing his own interpretations and assigning further reading on topics of his choice.

WAYNE C. NEELY

Hood College
Frederick, Maryland

The Lure for Feeling. By Mary A. Wyman.
New York: Philosophical Library, 1960.
Pp. 187. \$4.75.

Mary Wyman defines the lure for feeling as a driving urge, a deep desire to achieve a goal: "Wherever a task is done superlatively well this eternal urge has played its role, awakening latent powers." Alfred North Whitehead designates a proposition as a lure for feeling—the lure of a theory seeking truth. It could be the final cause, the subjective aim, or the germ of mind. The main role of an eternal object is that of a conceptual lure for feeling, and at all times this lure is associated with the idea of potentiality.

Adventures among books over an extended period resulted in this collection of studies complete with copious notes and valuable glossary. It is a stimulating adventure in ideas. From Chinese Mysticism and the magic of Wordsworth the author moves to Whitehead's *Philosophy of Organism* and traces his delight in Greek Philosophy emphasizing

Plato, his preoccupation with mathematics, and his Christian heritage. Process, Immanence, Relatedness, Interfusion, Creativity, and Transition are then considered by comparing Goethe, Emerson, and Whitehead.

Naturalist Burroughs ("the universal mind does not die, the universal life does not go out") and mystic Whitman ("I swear I think now that everything without exemption has an eternal soul!") are next. Whitman saw a mystical evolution in "the journey of man through countless ages" while Burroughs and Whitehead, following Plato, see imperfection reaching toward something *higher*. We all see with the eyes, hear with the ears, and touch with the hands, but Lindbergh felt his plane, at times at least, as a part of his body showing the power of feeling, in this case the effects of intuition ending in novelty. This is in line with Wordsworth's "hopes that pointed to the clouds." In this nuclear age new wonders continually appear

... like an invitation into space
Boundless, or guide into eternity

and this may well be. Whitehead tells us to identify "energetic activity considered in physics" with "emotional intensity entertained in life." The universe advances as new ideas are entertained and new forms created; potentiality is actualized through response to "the lure for feeling—the primordial nature of God that bears a part in all creative acts ending in value." The quickening spirit comes from blending the old with the new, created value is completed through the working together of efficient and final causes. For Whitehead the aesthetic experience reflects the notion of process as it advances into novelty and value, and the pathway from reality to the soul is linked with the aesthetic order. "The actual world," Whitehead tells us, "is the outcome of the aesthetic order and the aesthetic order is derived from the immanence of God." Process is his ultimate reality, and pure mentality dominates the creative process. Wordsworth, too, sees the mind and the world closely related in

... creation (by no lower name
Can it be called) which they with blended
might

Accomplish:—this our high argument. And high argument it is when considering the power and feeling of such men as these.

In concluding *Science and the Modern World* Whitehead said that his was a tale with a moral: the power of reason. The total effect of force and violence "shrinks to insignificance, if compared to the entire transformation of human habits and human mentality produced by the long line of men of thought from Thales to the present day, men individually powerless, but ultimately the rulers of the world." Confucius, Plato, Goethe, Emerson, Burroughs, Whitman, and Whitehead rank among them, and *The Lure for Feeling* is an intensive review of some of the reasons why.

ELLIS A. JOHNSON

State University of New York
College of Education at Cortland
Cortland, New York

Gandhi on World Affairs. By Paul F. Power. Washington, D. C.: Public Affairs Press, 1961. Pp. vi, 128. \$3.25.

Among the leading names of modern history, Mohandas K. Gandhi is respected for its association with his principles of nationalism and pacifism. Although much has been written about him, his ideas and conduct—see "Selected Bibliography," pp. 118-123—more remains to be known and understood; especially there is a need to examine his thinking about issues with international implications.

This task has been assumed by Power. His work begins with a review of basic influences on Gandhi's thought and of his public career that extended from Victorian times to the atomic age. There follows a summary of the more important beliefs which make up his political philosophy. His ideas about international relations are then presented under topical headings and traced chronologically before they are evaluated.

The scope of international relations in this book includes the traditional subjects of war, peace and foreign policy. Also, the book covers Gandhi's ideas about the movement of science and technology into the underdeveloped nations, and the encounters of great

religions and races. (These are included in the belief that "intercultural relations deserve increased recognition by those who write about international problems").

Numerous footnotes (pp. 100-117) are the proof of the author's erudition. While the treatment has a tendency to feature Power's great admiration for Gandhi, and thus to underplay the weak aspects of the Indian's ideology, the publication is among the best available summaries of Gandhi's life and ideas.

JOSEPH S. ROUCEK

University of Bridgeport
Bridgeport, Connecticut

Government in Our Republic. By Stuart Gerry Brown and Charles L. Peltier. New York: The Macmillan Company, 1961. Pp. viii, 710.

For juniors and seniors in high school *Government in Our Republic*, the product of a fruitful collaboration of a university professor and a high school teacher of the social studies, is one of the best available textbooks for courses in civics or American government. It is certainly one of the most beautifully illustrated and one of the most substantive. In approximately 700 pages it presents in a stimulating and informal way more information about the American political system and more analysis of the basic principles of American democracy than is usually included in high school texts. Possibly it is too sophisticated and "meaty" for most high school classes, but for the able students it provides a real exposure in depth to the principles of the American government.

Like other high school texts this book avoids some of the hard realities of the American scene, and accentuates the positive so constantly as to raise doubts regarding its reliability. The virtues of the American system of democratic government can be appreciated even if some of the harsh problems facing this country, internally and externally, are presented in stark reality. America, as the authors point out, is often described as an experiment. It is a society-

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Globes
Atlases

in-being, not a finished product, and like all societies-in-being its ideals and objectives are no more than partially realized. This aspect of the American story should surely not be concealed from young Americans.

This book has two major units, entitled "The Nature of Our Government" and "You and Your Government," and two smaller units, one dealing with "The Meaning of Democracy" and the other with "You and America's Place in the World." The three chapters in the unit on foreign policy concentrate largely on problems of national defense and on communism and relations with the Soviet Union. Little attention is given to other phases of U. S. foreign policy, such as relations with the newly emergent nations of the underdeveloped world or even with non-Communist countries generally. The emphasis in these chapters is symbolized by the fact that the entire unit is introduced by a facsimile of a "Greetings from the President" draft notice!

In spite of its length and its relatively high degree of sophistication, this should be a teachable text. It is well-organized, well-illustrated, and most attractive in format. Useful questions, problems, project suggestions, and reading lists are included at the end of each chapter. The book is also available in a teachers' annotated edition.

NORMAN D. PALMER
University of Pennsylvania
Philadelphia, Pennsylvania

The Goals of Education. By Frederick Mayer.
Washington, D. C.: Public Affairs Press,
1961. 98 p. \$3.25.

Frederick Mayer's *The Goals of Education* comprises a philosophical excursion into American educational aims pivoting about the premise that "education is the most effective tool for social change."

The first chapter, which effectively and precisely states the problem in terms of "human existence," and the last chapter, contain-

ing the author's several goals, are the organized substance of the book. It is neither the problem nor the conclusion that will be the basis on which this exposition is judged, but the filler of our intellectual *pièce de résistance*.

Whether the intervening twelve chapters are labeled verbal hamburger or an epicurean delight will be directly dependent on the eagerness with which one tastes somewhat random excursions into philosophy from Plato to Mayer and from Buddha to Gandhi. Some readers will become confused with a variety of viewpoints, others will find the treatment to be a powerful whetting of the academic appetite.

It may be that for the average reader Professor Mayer's tool, philosophy, is in this instance more of an hindrance than an aid. As so frequently happens, the ultimate acceptance of an artist's work depends on whether his creation is directed toward himself, his peers, or a broader audience. One might ask of Dr. Mayer, "For whom?"

But whether *The Goals of Education* is an intellectual smorgasbord or four-course feast, the point may be made that a philosophical discourse into educational goals with an emphasis on the very life and death of this current civilization is exactly what should be our first order of business. Important as they are, the "what," "where," "when," and "how" that we painlessly debate are meaningless without the "why."

JOHN F. OHLES

State University, College of Education
Cortland, New York

The Changing Nature of Man; Introduction to a Historical Psychology-Metabologica. By J. H. van den Berg. New York: W. W. Norton, Inc., 1961. Pp. 252. \$4.50.

Dr. van den Berg, a Dutch psychiatrist and professor of psychology, proclaims that man's basic nature has changed and continues to change. In a chapter headed "Neurosis and Sociosis" he states that today's separation of the child from "everything belonging to the adult's life" has kept him from

achieving that maturity into which, in the 18th century, the child slid effortlessly during his 'teens. This results in a lengthened adolescence, fraught with rebellion and difficulty, and demanding changes in education.

Unwilling to accept Freud's thesis that neuroticism is based on childhood experience, van den Berg states that a neurosis results from an individual's reaction to the conflicting and complicated demands made by the society in which he lives. The multiplicity of groups to which one belongs; the increased size and impersonal character of these groups has negated any sense of security or group belongingness. The individual is split rather than united. The neurotic differs from the healthy personality only that he breaks down under the strain. The increased distance between man and God also creates problems.

While Freud turned away from the present into the patient's past, van den Berg calls for an attack on the present problems of the patient, a dealing with realities. He feels that Freud found the present too painful and so continually dug deeper into the patient's historic past. This author has the security and honesty to admit that neither psychology nor psychiatry has all the answers, that they seek to understand the present which brings about a breakdown. When the isolation of the patient is pierced and he can accept "everyone's belief" that there are no voices and his figures are hallucinations, he is cured. This emphasizes not insight but the removal of isolation.

A fascinating, readable book, this volume should be of interest to psychologists, sociologists, teachers and laymen interested in psychiatry or psychology. Many of us will question van den Berg's statement that former generations had few problems but most will agree that today's problems are different, more complicated and more widespread, that parents and children are further apart, that adults feel insecure in guiding their young, that man is deeply troubled and that there is a searching for meaning of self and God. On all of these, this book sheds light.

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Our America. The Story of Our Country, How It Grew from Little Colonies to a Great Nation. By Herbert Townsend. Boston, Massachusetts: Allyn and Bacon Co., 1961. Pp. ix, 233. \$4.36.

This excellent text was written for pupils of Social Studies in the elementary schools. The illustrations are exceptional and well selected to impress the historical facts on young pupils' minds.

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"The Plight of the Baltic States," by Kenneth V. Lottick. *Sudetan Bulletin*, Volume IX, Number 2, February, 1961.

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The Reluctant General. The Life and Times of Albert Pike. By Robert Lipscomb Duncan. New York: E. P. Dutton and Company, 1961. Pp. xiv, 389. \$5.00. An interesting life history of a Confederate General and champion of the rights of the American Indian.

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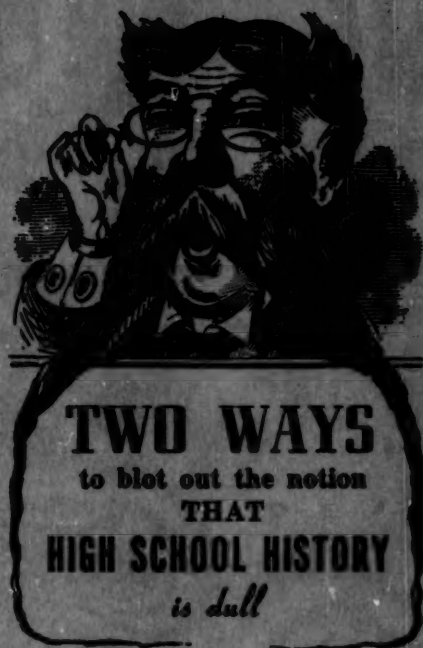
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